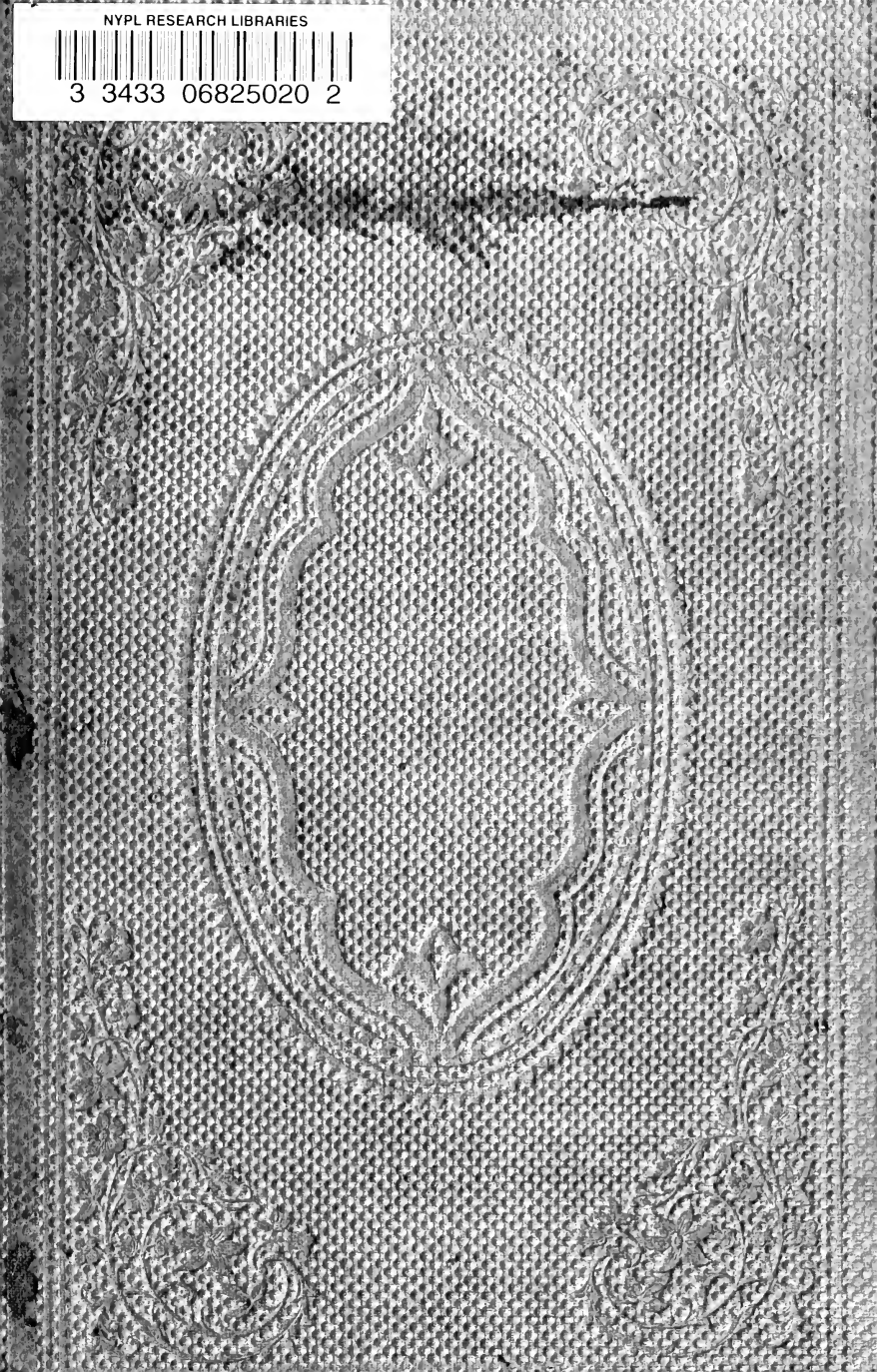


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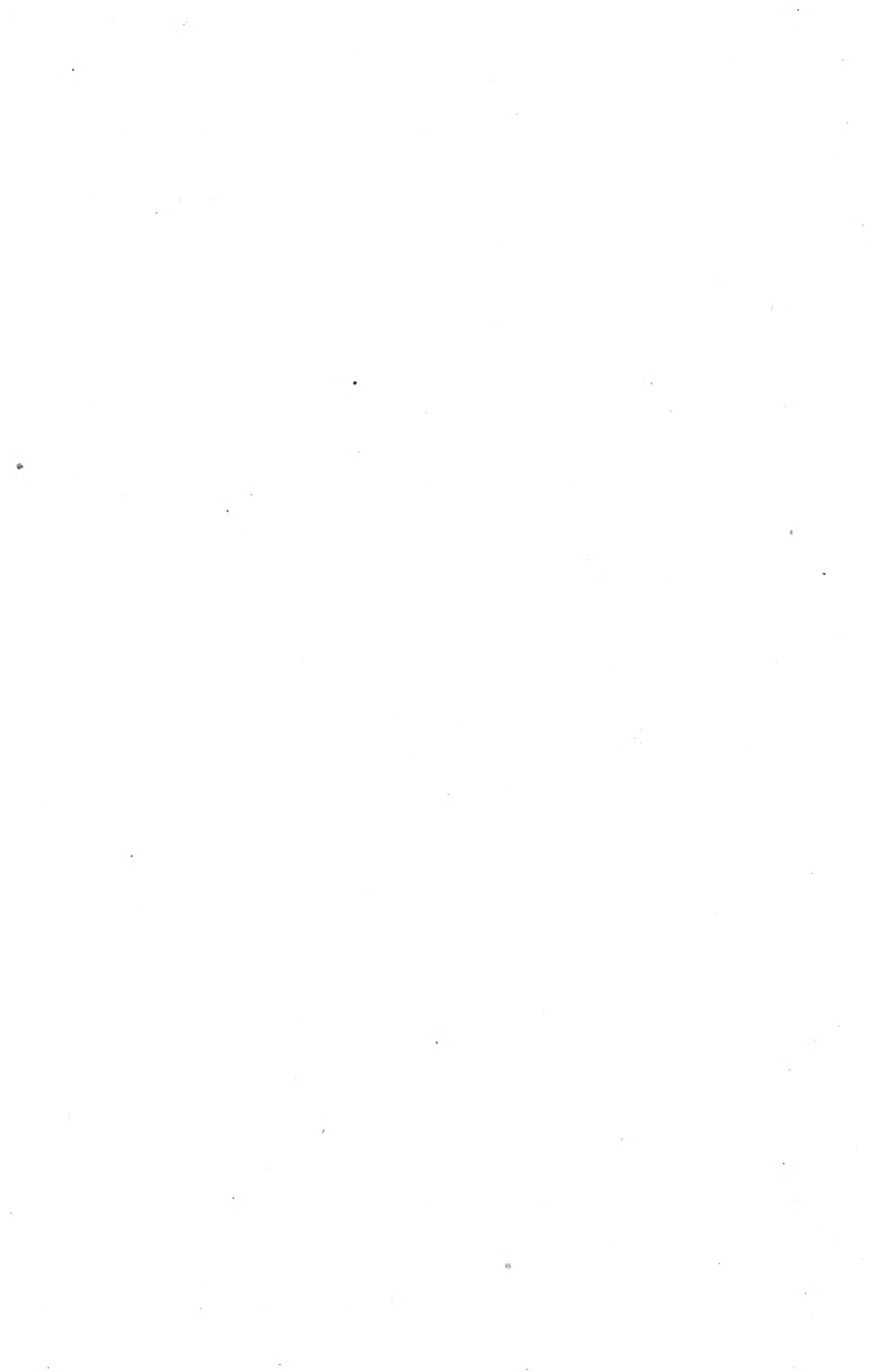
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DISCUSSION

OF THE DOCTRINE OF

The State of the Dead,

AND

PUNISHMENT OF THE WICKED;

BETWEEN

ELDER W. W. CLAYTON, OF AUBURN, N. Y.,

AND

ELDER M. GRANT, OF BOSTON, MASS.

On the Evenings of December 5, 6, 7, 8, and 9, A. D., 1859,

AT UNION HALL, IN SENECA FALLS.

PHONOGRAPHICALLY REPORTED BY

FRED. L. MANNING, WATERLOO, N. Y.,

AND REVISED BY THE PARTIES.



SENECA FALLS, N. Y.:

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DISCUSSION.

MONDAY EVENING, DECEMBER 5, 1859.

PROPOSITION.—"When man dies, his spirit remains in a conscious state, separate from the body, until the resurrection."

Elder CLAYTON affirms—Elder GRANT denies.

OPENING SPEECH OF ELD. CLAYTON.

Mr. President, Ladies and Gentlemen:

I am extremely happy, in the good providence of God, to be present with you on this occasion. It is not the first time that I have appeared before you in the capacity of a disputant, to defend, in my feeble way, what I understand to be the truth relative to the future destiny of man. Five years ago this winter, as many of you know, I met in this Hall and upon this platform, Mr. Bywater, of Auburn, in the discussion of a proposition similar to the one now at issue between myself and Mr. Grant. It was thought at that time, by Mr. Bywater's friends, that he was not the most competent man that might have been selected to defend the positions of his denomination; and hence, his generally acknowledged failure was attributed more to his own weakness, than to that of the cause which he advocated. In view of this fact, and that the strength of our respective positions might be thoroughly tested, I expressed my willingness to renew the discussion, whenever occasion should offer, with any gentleman of acknowledged ability in the denomination; and I am happy in being assured that my friend, Mr. Grant, is the man selected; that he enters into this discussion with the full endorsement of his denomination, as the acknowledged champion of their cause—the Magnus Apollo of the unconsciousness of the dead, and the eternal destruction of the wicked. It is with the greater pleasure, therefore, that I enter into this discussion, knowing that I have an able opponent, one who will not fail to subject my propositions to the severest ordeal—the most rigid investigation. Let it be understood, however, that I do not enter into this discussion for the sake of *victory*, but for the sake of *truth*. That, indeed, should be the *only object* of both speakers and hearers; and I am fully satisfied, that if we engage in this discussion with such an object in view, we cannot fail of being benefited by the investigation. Before entering directly upon the discussion of the question, I propose to make a few remarks by way of explanation and definition.

1. It will devolve upon me, as the affirmant in the discussion of this first question, to advance affirmative arguments in support of my proposition; while it will be the duty of my opponent to show that these arguments are not *valid*—that they are irrelevant, impertinent, sophistical, or fallacious; and therefore, that they do not sustain my proposition.

2. It is of the utmost importance in a discussion like this, that the point at issue should be clearly apprehended. The point in this proposition is, the separate conscious existence of the spirit of man between death and the resurrection. It says: "When man dies, his spirit remains in a conscious state, separate from the body, until the resurrection."

I will now define in what sense I employ the terms of this proposition. MAN is a compound being, in whom *matter* and *spirit* are united. SPIRIT is the conscious, intelligent part of man. TO DIE, is to cease to live, the result of a separation of the body and spirit. To be CONSCIOUS is to possess the power of knowing ones thoughts. The BODY is the external organism—the house or tabernacle which the spirit occupies during the present state of being. The RESURRECTION is a restoration to life—the result of a re-union of the body and spirit.

As the main stress of the argument in the first stages of this debate will probably fall on the meaning of the word spirit, I deem it expedient to sustain my definition by the testimony of Scripture. In order to maintain my proposition, it will be necessary for me to show, *first*, that the spirit is an intelligent entity in man; *second*, that at death this spirit is separated from the body; and, *third*, that it remains in a conscious state of being until the resurrection. I will now attempt to prove these points from Scripture.

My friend Mr. Grant, in his Tract on the Spirit of Man, sums up all the meanings of the word spirit, under four heads. He says it means,

1. The air we breathe.
2. A being, either good or evil.
3. An influence proceeding from a being.
4. A state of feeling in any individual.

He then adds: "We believe that all the examples in the Bible where the words rendered spirit occur, when rightly understood, may be arranged under one of these four heads."

He finds a class of passages, however, which do not so obviously come under either of these heads; but he undertakes to *bring* them under, notwithstanding; and his effort reminds me of the Irishman's sign over his turning shop: "All sorts of turning and twisting done here."

I agree with my friend Mr. Grant, that these are four several meanings of the word spirit; but I deny that they are the *only* meanings. It has another signification, which is utterly subversive of his whole theory.—It not only means, 1, the air, 2, a being, 3, an influence, 4, a state of feeling; but, 5, *an intelligent entity in man*. That this is one of its meanings I will now attempt to prove from Scripture. And the first passage that I will introduce, is, Job, 32: 8. "There is a *spirit in man*; and the inspiration of the Almighty giveth him understanding." This passage clearly proves that there is a *spirit* in man; but the question arises, What is that spirit? It is absurd to suppose that it is either his feelings, his influence, or his breath, for the the following reasons: 1. Such an idea is derogatory to the character of the Bible. It reduces the sublime subjects of revelation to the most insignificant common-place. It amounts to this, that the Bible makes the sublime disclosure, that there is a feeling, an

influence, or a breath in man! Who would not know that without a revelation from God? The common observation of every man would teach him as much as that, if he never saw a Bible. The idea that a man may breathe about 800 times every hour of his life, and yet need a revelation from God, to discover the fact that there is a *breath* in him, is to my mind not merely absurd, but ridiculous.

But the fact that man has within this curiously constructed organism of the body a *conscious intelligent spirit*, which is the foundation of his knowledge and understanding, would not have been quite so easy of discovery. It is, therefore, a legitimate subject of revelation—a sublime disclosure of the Bible—worthy of God to give, and of man to receive.

2. The expression “*a spirit*” makes it an individuality. We can say of man that he has *a spirit* in him, that is, a single individual spirit; but we cannot say, he has *a breath* in him; for he has *many* breaths, about 800 every hour of his life. Besides, if a man's breath is his spirit, he has a new spirit every time he breathes! And which of these is his individual spirit—the *first* one he breathes, or the *last*? If you say all of them, then they are his *spirits*, and not his *spirit*. From this conclusion, I do not see how it is possible for any man to escape.

3. This spirit which is in man comes not from the *atmosphere*, but from *God*. It is the result of the inspiration or inbreathing of the Almighty; and the understanding or *intelligence* of man is predicated of it. It comes *from* God and goes *to* God. Solomon says: “Then shall the dust return to the earth as it was, but the spirit to God who gave it.” Ecc. 12: 7. According to Mr. Grant's view of the spirit in this passage (that it is the breath of air in a man's nostrils) it ought to read in this way: “Then shall the dust return to the earth as it was, but the spirit into the atmosphere whence it came.” It neither comes from God nor goes to God, therefore, any more than the dust of the body does. Going into the *atmosphere* is no more going to God than going into the *ground* is going to God. And it will be difficult, I think, to make intelligent men believe so.

The next passage that I will introduce is, Zach. 12: 1. “The burden of the word of the Lord for Israel, saith the Lord, who stretcheth forth the Heavens, and layeth the foundation of the earth, and *formeth* the spirit of man *within* him.” The phrase “spirit of man” in this passage can have no reference to the “breath of life,” for the following reasons:

1. It is “the spirit of *man*.” But the “breath of life,” or the atmospheric air, is no more the spirit of *man* than it is the spirit of the *ox* or the *lobster*. It belongs to all animals alike.

2. It is formed *within* man. But the atmospheric air is no more formed within man than the food which he eats, or the water which he drinks. It was formed *outside* of him, before he came into existence, and is only received into his lungs by the process of breathing. This passage plainly teaches not only that man has a spirit distinct from his body, his feelings, his influence, or his breath, but that that spirit has a *form*. And this is in perfect harmony with the general sentiment of mankind on the

subject, that spirits have forms corresponding with the outlines of the bodies which they inhabit, and that they retain these forms when separated from their bodies. This belief was entertained by a majority of the Jewish nation in the time of Christ, as we learn from Josephus, book 18, chapter 1, and from Acts 23: 8. 9. "The Sadducees say there is no resurrection, neither angels nor spirits; but the Pharisees confess both." "We find no fault in this man; but if an angel or a spirit hath spoken to him, let us not fight against God." It cannot be claimed that the spirits spoken of in these passages, are *angels*, for *both* angels *and* spirits are mentioned, and in such a way as plainly to distinguish them from one another. But we have further evidence of the existence of this belief in Mark 6: 49, and Luke 24: 36. The first of these passages reads thus: "But when they saw Jesus walking on the sea, they supposed it was a spirit, and cried out. And immediately he talked with them, and said: Be of good cheer, it is I; be not afraid." The other passage is an account of his appearance after his resurrection, and reads in this wise: "And as they thus spoke, Jesus himself stood in the midst, and said unto them, Peace be unto you! But they were terrified and affrighted, and supposed that they had seen a spirit. But he said unto them, Why are you troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I, myself: handle me and see: a spirit hath not flesh and bones, as ye see me have."

My opponent may say that it was only a *phantasma* that the disciples supposed they saw; but Jesus, when he speaks of it, calls it a *pneuma*—a spirit; and gives sanction to the existence of such entities by instituting a comparison between himself and a spirit—"a spirit hath not flesh and bones, as you see me have." If the disciples had been the dupes of a mere superstitious belief in spirits, which had no existence except in the vagaries of an untutored imagination, Jesus certainly would have dissipated the delusion at once, by telling them that they were altogether mistaken, that no such beings as they supposed they had seen, had any real existence. But he allowed them to be terrified with the belief on two successive occasions; and then sanctioned the existence of spirits in a *disembodied* state, or without *flesh* and *bones*, as he had.

I have introduced these facts to show that the idea that the human spirit has a form corresponding with the outlines of the physical organism, and that it retains this form when separated from the body, is in harmony with the general sentiment of mankind, and that it has its foundation in truth—being sanctioned by the Great Teacher himself.

There is another fact of every day occurrence, going to corroborate this position, which I will now introduce. It is the fact that every person who has lost a limb is conscious of sensibility where that limb once was. "This fact," says Dr. Litch, "is sustained by the testimony of hundreds of individuals who have lost members of their bodies; and I never found an instance of such a person who did not testify to it." Now, if this is the fact, the spirit of man has a form like the body, and is possessed of all the members of the body, but they cannot be severed by any physical instrument. You may cut off limb after limb, till nothing remains but

the memberless trunk—nay, you may cut that trunk into pieces, or grind it to powder; but you cannot injure the spirit—it remains a perfect whole, complete in all its members, and *indestructible*, so far as any human agency is concerned. It is upon this principle that Jesus says, man can “kill the body,” but he “cannot kill the soul” or spirit.

In further proof that the spirit is a conscious intelligent entity in man, I will call your attention to Ex. 35: 21, and Matt. 26: 41: “And they came, every one whose heart stirred him up, and every one whose *spirit* made him willing, and they brought the Lord’s offering to the work of the tabernacle.” The other passage is the language of Jesus to his disciples: “The *spirit* indeed is *willing*, but the flesh is weak.”

The point in these two passages is, that the power of *volition*, or willing, is attributed to the spirit. This of course could not be the case, if the spirit is not a conscious intelligent entity. I would respectfully ask my opponent, if he thinks an unconscious unintelligent thing or feeling can *will* any thing. The will is said to be the man; it is the very center of our individuality, and the basis of our accountable actions.

Elder Grant, in his tract on the spirit, says: “In *all* the 400 passages in the Old, and the 385 in the New Testament, where these words (rendered spirit) occur, we do not find *one* which teaches, that when this spirit is *in* man, it is the thinking accountable part; or that it ever did or ever will think.” We have only to say that if the gentleman’s theory has so blinded his eyes that he cannot see such passages, we are sorry for him. The passages just cited from Exodus 35: 21, and from Matt. 26: 41, prove beyond all contradiction that *will* or volition, which is the very ground of accountability, is attributed to the spirit of man; and 1 Cor. 2: 11, teaches that *knowledge* or intelligence is an attribute of the spirit. “What man *knoweth* the things of a man save the spirit of man which is *in him*? Even so the things of God knoweth no man, but the spirit of God.” Can intelligence be predicated of influence—of breath—of a state of feeling? Impossible! The spirit in this passage, which is said to be in man and to know the things of man, cannot be anything less than a conscious intelligent entity.

Again: It is the spirit of man that is the subject of *regeneration*. “That which is born of the Spirit *is spirit*,” says Jesus.—John 3: 6.—Nicodemus, wondering how the *physical* man could be the subject of such a change, exclaims, “How can a man be born when he is old? can he enter the second time into his mother’s womb and be born?” Jesus explains to him: That which is born of the flesh *is flesh*—the outer man; but that which is born of the spirit *is spirit*—the inner man; that is, it is the spirit and not the body—the inner man, and not the outer man that is the subject of regeneration or conversion. There are *two* changes or conversions—the one of the inner, the other of the outer man—the one to the moral, the other to the physical likeness of Christ—the one in this state, and the other in the resurrection of the dead. Hence says the Apostle, “As we have borne the image of the earthly, we shall also bear the image of the heavenly.” “Whom he did foreknow, them he did predestinate to be conformed to the image of his Son, that he (the Son)

might be the first-born (from the dead) among many brethren." And John says: "We know that when he appears, we shall be like him; for we shall see him as he is." 1 John 3: 2.

Having now, as I think, sustained my first position, that the spirit in man is a conscious intelligent entity, I will proceed to show, in the second place, that there is a *separation* between the body and spirit at death.—And the first passage that I will introduce in support of this point is Eccl. 8: 8. "There is no man that hath power over the spirit to retain the spirit, &c. This language clearly implies that the *spirit* takes its *departure* from the body *at death*, and that man has not the power to retain it. It is for this reason, that all the power there is in man belongs to the spirit—is an attribute of *spirit* and not of *matter*; and when the spirit departs from the body it carries all the *power* with it, as it does the *life* and the intelligence. What, in the last analysis, is power, if it is not an attribute of spirit? Experimental philosophy teaches us that there is no power in matter, organized or unorganized; that it is inert or powerless; and that this inertia is one of its *essential* properties, without which it cannot exist. Consequently whatever power there is in man, manifested through the machinery of the material organism, is the power of the *spirit* working in the harness of the flesh. Hence it may be said with philosophical propriety, no man hath power over the spirit to retain the spirit. When it takes its departure from the *body*, it leaves it powerless, lifeless, unconscious, unintelligent, dead.

My next proof text is Eccl. 12: 7. "Then shall the *dust* return to the earth as it was, but the spirit shall return to God who gave it." This passage teaches us not only that there is a *separation* between the body and the spirit at death, but also that these two constituents of man have separate *destinies*. The destiny of this perishable organism, which was taken originally from the dust of the ground, is to return to the dust again; but the destiny of the imperishable incorruptible spirit which came from God, is to return to God who gave it. Now, as I have already said, going into the atmosphere is no more going to God than going into the ground is going to God, unless my opponent can show that God is more in the atmosphere than He is in the ground.

Again: Luke 23: 46. "And when Jesus had cried with a loud voice, he said, Father, into thy hand I commend my spirit; and when he had said this, he gave up the spirit." I presume that my opponent will try to make out that this spirit of Jesus was only his *breath* which he breathed out into the atmosphere. But such an idea is simply ridiculous. What is the last breath but a puff of carbonic acid gas? and how ridiculous the idea that Jesus should solemnly commend that to the care of his Father! No reasonable and candid man, it seems to me, can believe it for a moment. But let us now turn to Acts 7: 59. "And they stoned Stephen, calling upon God, and saying, Lord Jesus receive my spirit."—Where was Jesus at that moment? "Looking up steadfastly into Heaven, he said, Behold I see Heaven open, and the Son of man standing on the right hand of God." He had been represented as sitting there before; but so intense was his interest in the death of his first martyr that he had risen up from his seat. [*Time expired.*]

FIRST SPEECH OF ELD. GRANT.

Mr. Chairman, Ladies and Gentlemen :

As has been well remarked by my friend on the opposite side, the question is one of importance. We are free to grant that, if he sustains his position, he sustains an argument for hero worship,—for the practice among the heathen of burning widows that their spirits may go and be with the spirits of their husbands,—of putting hundreds of slaves to death that their spirits may go up and wait upon their lords, deceased :—It also sustains the doctrine of purgatory, Spiritualism, Swedenborgianism, eternal misery, etc., etc.

I will grant, Mr. Chairman, that if my opponent's position is sustained, that an argument for these is sustained. We make this remark that you may see how we look at the subject and the importance we attach to the position we may take this evening.

My opponent has the long arm of the lever, or the long end of the yoke, from this fact ; he has all our tracts that we have published on this subject, and has been pleased to review arguments which have not been brought forward yet. But we grant him all that advantage, for if we have the truth, we are willing to take the short end of the yoke ; and if we have not the truth, the sooner we know it the better. What we advocate, we believe just as strongly as our brother on the opposite side, because we think the *Bible* teaches it. [Applause.] As we differ—one, or both of us, must be wrong ; both cannot be right ; and we hope that, during our discussion, we shall proceed calmly, without excitement ; and be assured that God will take care of his own truth.

We may not get time to notice all the points our brother has been over. He remarks first, that man is a compound being ; that the *spirit* is the *intelligent part*, and the body is the *house* for the spirit to occupy. This spirit, he says, is in the form of the physical organism ; and when a man's physical arm is cut off, that spiritual organization remains. He quotes Dr. Litch as authority. We wish for better. It is a fact that after a while that sensation is all gone. How is this ? Has the man worn out his spirit arm ? We have this testimony from those who have had experience. It is true, for a while, he feels a kind of sensation, and we are told by our opponent, that this physical organization may be all cut up and hacked to pieces, yet we cannot hurt the spirit. That is a bold assertion and we challenge the proof. The idea is that after my arm is cut off, I have a *spirit arm*, so that I can run it into the fire and feel no sensation ; yet we are told that the spirit is the thinking part. Where is the proof that the fire cannot hurt it ? Mr. Lee says that the frost cannot affect this spirit. He says that it cannot be cut with saws and knives, and yet this is called the "*real man*." This spirit is said to be the intelligent entity in man. Our resolution reads,—“ When *man* dies his spirit remains in a conscious state, separate from the body until the resurrection.” Is that spirit the man, sir ?

When man dies where is he then ? Is the spirit the man ? Why say “ when *man* dies ?” The Bible says, “ *man* dies,” and does not intimate

that the *man* is alive when he is dead, or that any part of him thinks or knows anything when he is dead. This spirit he says, is the intelligent entity, and remarks that our tract shows "all sorts of twisting and turning done here."

We were then referred to Job, 32 : 8, as the first Scripture proof.— "But there is a spirit in man and the inspiration of the Almighty giveth them understanding." Is that spirit, *man*? "The Lord God formed *man* of the dust of the ground." The Bible declares he breathed into his nostrils—the spirit man? no, sir! "The breath of life, and man became"—an immortal soul? no! "a living soul." That is the account of the creation.

"There is a spirit in man." We are ready to grant that there is an intelligence in man. But we are told that our tract says, that this word *ruach* does not represent the intelligent part in man. Let me read.— "From a careful examination of the word *ruach* in the Old Testament, and *pneuma* in the New, we are fully satisfied that these words are *never* used in the *Bible*, to represent conscious entity, or being, that leaves man at death to enter heaven, hell, or the spheres." That is what our tract says. The idea was carried that we said that man had not an intelligent spirit in him." Our tract says, the spirit is not a "conscious entity, or being, that leaves man at death to enter Heaven, hell, or the spheres."— We repeat it again.

"There is a spirit in man and the inspiration of the Almighty giveth them understanding." We do not see that this passage proves that his conscious spirit goes off when he is dead. We do not see that it bears at all on the resurrection. My opponent thinks it does, and we will meet it more fully. Job says, in chap. 27 : 3, "all the while my breath is in me and the spirit of God is in my nostrils." Was the intelligent part of Job in his nostrils? yet he declares this fact,— "The spirit of God is in my nostrils." The word in these passages rendered *spirit* is the same as used by David when he says, "Thou hidest thy face, they are troubled, thou takest away their *breath*—they die and return to their dust." Psalms 104 : 29.

We are next referred to Eccl. 12 : 7. "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." We are told very positively that this spirit is a *being* that cannot be cut with saws or knives, or injured in any way. Hack or chop a man all up, and you have not affected the *spirit* in him. Let us go back to the account of the creation. "The Lord God formed *man* of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."—Gen. 2 : 7. "Thou hidest thy face they are troubled, thou takest away their breath, they die and return to their dust." This last is an account of man's death—the opposite of creation. What was the dust? That is *man* according to the Bible record; for I read in Gen. 3 : 19, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou return."

Now sir, if the spirit cannot be affected by any material agency, and is

the thinking part, that is the part God addresses when he says, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground." Mr. Chairman, we never talk to the house. We are told that the body is only the house for the spirit to live in. Then God is talking to this spirit when he says, "Unto dust shalt thou return." In harmony with this is Eccl. 12: 7. "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it." What is that spirit which returns from man? We make the assertion and intend to sustain it, that *nothing but "the breath of life"* leaves man when he dies. We repeat it, and make the remark on the authority of the Bible, sound philosophy, common sense, and all facts, that nothing but "the breath of life," breathed into man's nostrils, leaves him when he dies. *We challenge the proof to the contrary.*

The word rendered *spirit* in Eccl. 12: 7, occurs four hundred times in the Old Testament, and three hundred and eighty-five in the New, and yet in all these seven hundred and eighty-five times, this word is not rendered *soul* *once*; but my opponent has endeavored to confound the two. The words are not used interchangeably in a single case, either in the Old or the New Testament.

This word rendered *spirit*, in Eccl. 12: 7, is rendered *wind* ninety-five times. It is also rendered *air*, *tempest* and *whirl-wind*. Job says, in speaking of the Leviathan, that "his scales are . . . so near to one another, that no *air* can come between them."—Job 41: 16.

We are referred to Zech. 12: 1. "The burden of the word of the Lord for Israel, saith the Lord which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him." Suppose we admit what my friend claims, that the spirit is formed within him, does that prove it is an intelligent being? Does it prove that it goes away an intelligent man when the man is dead?—"He formeth the spirit of man within him." In these words, the Lord makes himself known as the Creator of "the breath of life," to sustain man's existence. In Amos 4: 13 we have a corresponding passage, where the same word is rendered *wind*. "For, lo, he formeth the mountains, and createth the *wind*, and declareth unto man what is his thoughts, that maketh the morning darkness and treadeth upon the high places of the earth, the Lord, the God of Hosts, is his name." We hold it is not essential to take the position that the spirit is *first* formed in man. Zechariah when speaking of the act of creation, says: he "layeth the foundation of the earth, and formeth the spirit," or the breath, or the air that is "within him." "For, lo, he that formeth the mountains and createth the *wind* . . . the Lord . . . is his name."

My brother says that spirits have forms and that some of the Jews did not believe in angels or spirits. The Pharisees believed in both. We find that angels are called spirits, and we read of "the father of spirits." These angels, when they have appeared on the earth, have had *forms*.—They stayed all night with Lot, ate with him, and were also entertained by Abraham. An angel came to the sepulchre of Christ, and rolled away the stone and sat upon it; and they saw him sitting there and were afraid.

We are also exhorted to entertain strangers, for by so doing we may entertain "angels unawares," but not disembodied spirits!

Mark 6: 49 was referred to by our opponent—"But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out." The word here rendered spirit, is *phantasma*—a phantom. This word occurs in only one other passage—Matt. 14: 26. A phantom is not a reality. We have read of the "Phantom Ship," and other phantom appearances. A ship was seen coming into port. The people thought they knew the ship, as one which had sailed from their harbor a while before; when all at once, it vanished from their sight and was heard of no more. We will illustrate our idea of phantoms. Very often when we are travelling in the cars at night, we look out through the window, and see the opposite side of the car very distinctly. That is a phantom. When we look more carefully, we can see the stars and the trees through it.

We are next referred to where Christ appeared to his disciples and said "a spirit hath not flesh and bones as ye see me have." Angels are spirits; but they have not "flesh and bones" they have tangible organisms; without them it is impossible for a being to exist. The angels, or spirits, are not made of *dust* as we are.

We were referred to Mark 14: 38. "The spirit truly is ready, but the flesh is weak."

Does that prove that it exists out of the organism? This refers to a man's feelings. Our feelings are often willing to perform an act, but the flesh is weak. We do not see how this proves the position that the spirit exists in a conscious state out of the body.

We are next referred to 1 Cor. 2: 11. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the spirit of God." We read about a "spirit of error," a "spirit of bondage," a "spirit of Anti-Christ," and of some twenty more different kinds of spirits. Are we to understand, sir, that each of these will live as conscious beings when the man is dead? How do we get a knowledge of our sins forgiven? By our *feelings*. We got it in that way and so does every man; *i. e.*, the Spirit of God operates upon the nervous system. But we fail to see that this proves that a man lives on, when all his organization is in ruins.

My brother claims that it is the *spirit* of man which is the subject of regeneration. We read, "If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his spirit that dwelleth in you." Rom. 8: 11. Christ was the first born from the dead, and if the spirit which was in him dwell in us, it shall quicken these "mortal bodies." We believe in regeneration; we believe in conversion; but we do not believe this passage proves the assertion, that the spirit of man is that which we cannot cut, saw, chop or burn.

We are referred to Eccl. 8: 8. "There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death; and there is no discharge in that war; neither shall wickedness deliver those who are given to it."

The spirit in this passage evidently refers to the breath which God takes away. No man can retain it against his will.

My friend remarks, that the spirit carries its powers with it, and refers to Stephen in Acts 7 : 59, and to Christ.

Mr. Chairman, the latter is out of order ; we are discussing the nature of *men*, not of the Son of God.

Stephen said,—“ Lord Jesus, receive my spirit.... And when he had said this, *he fell asleep.*” “ And devout men carried *Stephen* to his burial.” He felt like Job, when he said, “ O ! that thou wouldest hide *me* in the *grave.*” The word here rendered spirit, is the same that is rendered breath. Stephen wished that his breath might be taken away, so that he could fall asleep in death. [*Time expired.*]

SECOND SPEECH OF ELD. CLAYTON.

Mr. President, Ladies and Gentlemen :

I was sorry that my opponent in his last speech endeavored to throw discredit upon the doctrine which I advocate by making it responsible for all the absurdities of hero worship, witchcraft, spirit manifestations, &c., &c. It reminded me of the old infidel objection to the Bible, founded on the *abuses* of Christianity. I suppose that the gentleman is aware of the fact that infidels have sought to make Christianity responsible for all the gross absurdities and abuses which have been believed in and practiced by its professors. But that does not invalidate the truth of Christianity. I am not here to-night, Mr. President, to affirm that a *good* thing cannot be *abused*. And if I should succeed in showing that the doctrine of the conscious existence of the human spirit is true, and some should jump to the conclusion of modern spirit manifestations, the doctrine which I advocate cannot be held responsible for it.

The gentleman called in question the accuracy of my quotation from his tract entitled, “ The Spirit in Man.” He said he never stated in this tract “ that he found no passage in the Bible going to prove that the spirit while in man is the intelligent accountable part ; but he found no passage proving that the spirit flies away at death.” He then read from his tract a different passage from the one that I referred to. I will now turn to the passage and read it, that you may see exactly how the matter stands. It commences on page 31, and reads as follows : “ In all the 400 passages in the Old, and the 385 in the New Testament, where these words [rendered spirit] occur, we do not find one which teaches that when this spirit is in man, it is the thinking accountable part ; or that ever did or ever will think.” Now then, my friends, I will just refer to my notes, where the passage is written out in full, to show you that I quoted it correctly. Here it is : “ In all the 400 passages in the Old, and the 385 in the New Testament, where the words rendered spirit occur, we do not find one that teaches that when this spirit is in man, it is the thinking accountable part ; or that it ever did or ever will think.” Am I not correct, Mr. President ? and is not the gentleman wrong ?

MR. GRANT.—My Opponent left out the words “or breath” every time he quoted the passage.

MR. CLAYTON.—True, the word “*breath*” is inserted as a *definition* of spirit, but I am not so fond of that definition as my friend MR. GRANT. (Applause—during which the President called the meeting to order.)

MR. CLAYTON then proceeded: My friend, MR. GRANT, seems rather to ridicule the idea advanced by me that the body is a *house* or tabernacle. Well, he is only ridiculing the bible, not me. Let me read you a little on this subject from Paul and Peter. 2 Cor. 5: 1-9. “For we know that if this earthly house of our tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven; if so be that being clothed, we shall not be found naked. For *we* that are in *this tabernacle* do groan, being burdened; not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that whilst we are at home in the body, *we* are absent from the Lord: (for we walk by faith, not by sight) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labor that whether present or absent, we may be accepted of him.” Now let it be distinctly observed that what the Apostle calls the house or tabernacle in the commencement of this chapter, he calls the body as he proceeds. And who are the “*we*” that are in the body and out of the body, unclothed and clothed upon, absent from the body, and present with the Lord, and at home in the body, and absent from the Lord? It will puzzle the gentleman, with his philosophy of man, to give a satisfactory answer to this question. But this is not all.—2 Pet. 1: 13-14: “Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; for I must shortly put off this tabernacle, as the Lord Jesus Christ hath showed me.” That he speaks of his death here is evident from what follows. “Moreover, I will endeavor that ye may be able, after my decease to have these things always in remembrance. Here we have the fact that Peter regarded his body as a tabernacle or house, and that he contemplated death as a putting off of that tabernacle.” “I must shortly put off this tabernacle, as the Lord Jesus Christ hath showed me.” According to Mr. Grant’s definition of man, this tabernacle, or dust organism, is the man proper, but according to Paul and Peter, it is the mere outward form of the man—the tabernacle or house which the real identity, the “I” occupies, and which it puts off at death. The gentleman has quoted Gen. 2: 7, “And the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul”—to prove that there is nothing in him but his breath; but I have proved from Job 32: 8, and from Zach. 12: 1, that there is a spirit in man, and that that spirit has a form; that it was given him by the inbreathing of the Almighty; and that volition and understanding are predicated of it. It is this intelligent spirit which the Apostles, Paul

and Peter, call the "I" and the "we" in the tabernacle. There is, therefore, something more than the breath that leaves the body at death.

The gentleman, in replying to this argument, asks, "Do these scriptures prove that the spirit is conscious after death?" I answer, no—I did not introduce them to prove that point; but to show that there is a conscious intelligent spirit in man. I stated in my opening remarks that my order would be this: first, to prove that there is an intelligent spirit in man; second, that this spirit is separated from the body at death; and, third, that it remains in a conscious state till the resurrection. I had proved the first point, and was proceeding with the second when my time expired.

Having already noticed Eccl. 8: 8—"No man hath power over the spirit to retain the spirit;" Eccl. 12: 7—"Then shall the dust return to the earth as it was, but the spirit shall return to God who gave it;" Luke 23: 46.—"Father into thy hands I commend my spirit;" and Acts 7: 55.—"They stoned Stephen calling upon God and saying Lord Jesus receive my spirit;" I will now introduce James 2: 26—"For as the body without the spirit is dead, so faith without works is dead also." This passage not only teaches a separation between the body and the spirit at death, but also that the body is the part of man which dies. It is dead without the spirit—that is, in the absence of the spirit. The spirit departs from it, taking the life with it and leaving it dead. Hence, in strict propriety, death is a negative state—the absence of life, as darkness is the absence of light. When the "spirit of life" departs from the body it leaves it lifeless, inanimate, dead. This, I apprehend, is the true philosophy of death.

I will now pass to the third point, and endeavor to prove that the spirit of man is conscious between death and the resurrection.

My first proof of this fact is the Savior's promise to the penitent thief, Luke 23: 43—"And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in paradise." In order to understand the nature of the thief's request, and the import of the Savior's promise to him, it will be necessary for us to enquire, what opinion did the Jews entertain respecting the *death* of Messiah. That he was to die in any manner, much less by their own hands, as a guilty malefactor upon the cross, was an idea that never had entered their minds. It was contrary, indeed, to all their preconceived opinions respecting him. They conceived of him as a splendid earthly potentate, who should reign without a rival on the throne of David *forever*. And hence, when he spoke to them of his death under the figure of being "lifted up," they answer, "We have heard out of the law, that Christ *abideth forever*; how sayest thou, then, the son of man must be "lifted up?" Who is this son of man? That the disciples also entertained this same view down to the time of the apprehension of their Master, is evident from the whole tenor of the evangelical narrative. When they first confessed their faith in him as the Messiah, at Cæsarea Philippi, as recorded in Matt. 16: 17, we are informed that, "From that time forward began Jesus to show unto his disciples that he must go to Jerusalem, and suffer many things of the elders and chief priests and scribes, and be *killed*, and be raised again on the third day. Then Peter

took him and began to rebuke him, saying, "Be it far from thee, O Lord; this shall never be unto thee." Although Jesus taught them this lesson repeatedly both in plain and in figurative language—while they abode in Galilee, when on their way to Jerusalem, for the last time—and even embodied it in the symbols of the loaf and the cup, they seemed not to come to any realization that the event would ever take place. The visions of an *undying* Messiah and of a *literal* kingdom on the throne of David in Jerusalem, had so eclipsed their spiritual vision that they could not perceive the true import of their Master's teaching on this subject, or realize that he was to die as he had declared. And even at the moment of his apprehension, Peter, who was the first to oppose it, is ready to fight against it with the sword. The Jews and the disciples alike entertained no other idea than that the Messiah was *not to die*; but that he was to reign in Jerusalem on the throne of David forever. And hence they supposed that if Jesus of Nazareth was the *true* Messiah, they could not put him to death. Their ability to succeed in killing him was to be regarded as a triumphant refutation of his claims; and hence, when they had proceeded so far with his execution as to nail him to the cross, "they passed by wagging their heads, and saying, If thou be the Messiah save thyself and come down from the cross—let him come down from the cross, and we will believe him." It is evident that those who *did believe* him to be the true Messiah, did expect that he would save himself and come down from the cross; and among these we may rank the penitent thief, who prayed, "Lord remember me when thou comest into thy kingdom"—that is, when thou comest down from the cross, and establishest thy kingdom, do not forget to take me down also.

That such was really the idea of the thief, is evident from what must have been his views of the kingdom. That he had any idea of a kingdom in the heavenly world, into which Jesus would enter in his disembodied state; or of a kingdom to be established fifty days after, on the day of Pentecost; or of a kingdom in the new Earth, after the resurrection of the dead; according to the view of my opponent, we have not the slightest ground to infer. For none of these views was then understood by any body—not even by the most intelligent of the disciples themselves. The only idea which they had of the kingdom, down to the time when Jesus ascended to Heaven, was, that it should be a literal monarchy in the city of Jerusalem—a restoration of the ancient kingdom of Israel; for the last words they said to Jesus before he took his departure to Heaven, was: "Lord, wilt thou at this time *restore* again the kingdom to Israel?" The thief, therefore, could have had no other idea of the kingdom than the prevailing idea of the times, which was entertained alike by the Jews and the disciples—that it was to be a *literal* kingdom on the throne of David in Jerusalem. It sometimes happens that men of great minds and extensive research, do come in possession of ideas far in advance of their own times. Such, indeed, has been the case with all the world's great teachers in science and philosophy, and such has been the case with many eminent expounders of Holy Scripture. But that this unfortunate criminal, cut off, as he had been, from all the sources of infor-

mation on the subject, should have had an idea of the kingdom, far in advance of the age in which he lived, and of the most intelligent of the disciples of Christ, is too absurd to be supposed for a moment. It follows, therefore, that the only idea which he could have had respecting the kingdom, was the prevailing idea of the times. Believing, as he did, that Jesus was the true Messiah, and that his enemies could not possibly put him to death, he supposed that he would manifest his power in a manner more extraordinary than he ever yet had done, in coming down from the cross, and establishing his kingdom in spite of the opposition of his enemies. It was with this idea in his mind that he prayed, "Lord remember me when thou comest into thy kingdom"—that is, when thou comest down from the cross, and establishest thy kingdom, remember to take me down also.

The Savior's reply to him, gave him to understand that his request could *not* be granted; that instead of living, they should die, instead of being together in his kingdom on earth, they should be together in the *invisible world*—in paradise. "Verily I say unto you, to-day shalt thou be with me in paradise." I affirm that with the Jewish idea of paradise, with which the criminal must have been conversant, the import of the Savior's language was plain to him, that instead of living, they must die, and be together in the invisible world—in *hades*. Before offering the proof of this, however, I must notice the gentleman's criticism on the word *to-day*, as found in his tract on this subject, and the "Rich man and Lazarus."

In order to make out that Jesus promised the penitent thief an abode in paradise after the resurrection, and to harmonize this passage with his view of the unconsciousness of the dead, he has to change the punctuation, making it read like this, "Verily I say unto you to-day, thou shalt be with me in paradise." That is, I *say* to you to-day, you shall be with me in paradise by-and-by, after the resurrection. In this way he has to *tinker* the passage to make it harmonize with his peculiar theory. He then goes to the book of Deuteronomy, and to Webster and Choate's orations to find something to justify him in changing the punctuation of the passage. But the passages cited are not parallel. Every Bible scholar knows, or ought to know, that the law given in Deuteronomy is a *rehearsal* to the children of what had been commanded at Sinai to the fathers; and the expressions *to-day* and *this day* qualifying I command, and denounce, are used in contrast with *past* time, and are therefore differently employed from the adverb *to-day* in this promise to the thief. "Verily I say unto thee, to-day shalt thou be with me in paradise." [*Time expired.*]

SECOND SPEECH OF ELD. GRANT.

Mr. Chairman, Ladies and Gentlemen :

I love the Bible too well to ridicule it, or I would not be here as I am to-night. We shall proceed to the objections.—2 Cor. 5: 1. "For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." This is thought to prove the spirit is conscious, after it has left the body. There is not one word about the spirit in this passage. Let us look at it. "If our earthly house," not houses, "of this tabernacle," not tabernacles, "were dissolved, we have a building of God," not buildings, "an house," not houses, "not made with hands," where is it? "eternal in the heavens." Does he mean to teach that when we die, the spirit has a body in the heavens, to move itself into? If so, what is to be done with this body? When I read that this "vile body" shall "be fashioned" like the Savior's "glorious body," which body will the spirit take if it has two? Says our Savior, in John 14: 2-3, "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." Does he mean many bodies for spirits to go into? John says, in Revelations 21: 2, "and I John saw the Holy City, New Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband. And I heard a great voice out of Heaven, saying, behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God." "Come my people," says the prophet, "enter thou into thy chambers----until the indignation be overpast."

We know that if our earthly house of this tabernacle were dissolved, &c. Peter says:—"The elements shall melt with fervent heat;"—"nevertheless," said he, "we ----look for new heavens and a new earth." The same as John saw. And then he saw the "new Jerusalem coming down from God out of Heaven, prepared as a bride adorned for her husband.— And I heard a great voice out of Heaven saying, behold, the tabernacle of God is with men." Wakefield renders this passage, "for we know that if this tent, wherein we dwell, which is fixed on the ground, be taken to pieces, we have a divine building, a house not made with hands, eternal in the heavens. For indeed, in this tent we sigh with an earnest desire of clothing ourselves with that heavenly habitation," in which David says he shall dwell.

We are referred to Paul's willingness to be "absent from the body" and be "present with the Lord." Paul speaks of being "clothed" and "unclothed." He is using figures. He does not mean, put on and take off garments. He says in Rom. 12: 5, "So we, being many, are *one body* in Christ, and every one members one of another." Also 1 Cor. 12: 27, "Now ye are the *body* of Christ and members in particular." He "hath put all things under his feet, and gave Him to be the head over all things to the Church, which is his body.—Eph. 1: 22-23. Paul declares, while we are here, we are absent from the Lord; but not a word about his spirit going to the Lord.

In another place, he says he has "a desire to depart and to be with Christ." Let this lamp (taking one from the desk) represent Paul's body, if you please; and the light his spirit. When we blow out the light, is the *lamp* gone? He says not a word of leaving his body behind; but would like to be translated like Enoch.

We are then referred to 2 Peter 1: 13-14. "Yea I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me. Moreover, I will endeavor that ye may be able after my decease to have these things always in remembrance." "I think it meet as long as *I* am in this tabernacle." Now if my opponent's argument is sound, "*I*" represents the spirit; "my tabernacle," the body. "Moreover *I* will endeavor that ye may be able after my *decease*." What does this *my* mean? Who is the *I*? We answer, *Peter*—the whole of him—the organized being, made of the dust of the ground. This, then, proves also the death of the spirit. My brother says Peter calls this, "my tabernacle." I call this physical organism *myself*, because God calls it thus. And we invite our opponent to bring the first proof from the Bible in which God calls the spirit, man. Job says, "If a man die, shall he live again?" Says Paul, "If Christ be not risen . . . then they also which are fallen asleep in Christ are *perished*." And the Bible declares positively, that there is no reward or punishment until the coming of the Lord.

The *understanding* is predicated on the *spirit* of man. "But there is a spirit in man; and the inspiration of the Almighty giveth him understanding." Job 32: 8. This has been named repeatedly by my opponent. Now we hold that when the spirit leaves man, he is *dead*, and the spirit which leaves him is "the breath of life." The Lord God *formed* man, and called him *man* before he breathed into his nostrils "the breath of life," and made him a thinking being. When he dies, he ceases to think. We admit, sir, that the intelligence of man depends on his having "the breath of life" in him. The Bible declares it, and this is the reason why we believe it.

James 2: 26 is named by our opponent. This reads, "For as the body without the spirit is dead, so faith without works is dead also." The word rendered spirit is the same which is rendered *breath*, air and wind in many other parts of the Bible. Griesbach, one of the best translators renders it *breath*. The old translation of Wicliffe reads *breath*. This passage does not say that the spirit is the *man*. It simply declares that man is dead without *breath*; as David says, "Thou hidest thy face, they are troubled, thou takest away their breath, they die."

We now come to the Thief on the cross. It is very fortunate that our opponent has our tracts to read. It gives him this advantage; he knows our arguments before we advance them. We hope that he will make the best use of them he can, but not ridicule what he cannot meet. He has made some strange statements in relation to this Thief. There is not *one* word about spirit in this account, not a word. We do not see that this Scripture has any bearing on the question. It is asked, "What idea had the disciples of the death of Christ?" "Did they suppose that he was going to be slain?" Says Paul, "We believe that Jesus *died* and rose

again." We must believe then that He did actually die. Our opponent argues that the Thief did not understand that the Lord was to die; but that he supposed that Christ was about to descend from the cross and set up his Kingdom in Jerusalem. I would like the proof. This is another assertion, and we hope the audience will distinguish between assertions and proof. Let us see if we can reconcile this conclusion with facts. The passage does not say, "When Thou comest down from the cross, remember me," but "when thou comest into Thy Kingdom." If the disciples thought Christ was to set up his kingdom during his first advent; the Savior corrected them before his crucifixion, in the following parable, and many other places. "A certain nobleman went into a far country, to receive for himself a kingdom, and to return." The Savior spoke this parable to show that he was to be gone a long time, and then return and set up his kingdom. We are told in Luke 21: 31. "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." We claim, sir, he taught the Apostles *distinctly* that his kingdom was in the distant future; and that, "when the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." This is in harmony with all the teachings of our Savior, and we challenge the first passage of Scripture to show the contrary.

We will now examine the passage—"Remember me when thou comest into thy kingdom." Christ says; "Verily I say unto thee, to-day shalt thou be with me in paradise." The question is asked, "Where is paradise?" The answer was given "the invisible world," "*hades*," "the place of departed spirits." The word *hades* in the New Testament corresponds with the word *sheol* in the Old Testament. Let the Bible describe *hades*; not Josephus, nor the heathen philosophers. We profess to be Bible men. In Eccl. 9: 10, we read, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in (*sheol*) the grave, whither thou goest." If the Thief went to a paradise in *hades*, he went where there is *no knowledge*, nor wisdom, nor device; and though my opponent should bring a thousand heathen philosophers to the contrary, we shall stand by the *Bible* definition. We know the heathen taught the idea, that there was an infernal region, and that Pluto was the God of it. But where is paradise? Let the Bible answer. We know the old paradise was where Adam lived; where the tree of life grew, and he was driven from that paradise, lest he should eat of the fruit "and live for ever." Turn to Revelations 2: 7. Says the Savior, "to him that overcometh, will I give to eat of the tree of life which is in the midst of the paradise of God." Is the tree of life down in *Hades*?—where "there is no work, nor device, nor knowledge, nor wisdom!" In Adam's days it was *upon* the earth; but we are told that

hades is a *subteranean* place, in the interior of the earth. We have now found the tree of life is in paradise. Where is that? We turn to Rev. 21st and 22nd Chap., and we find the new earth or the kingdom described. Says the Savior, "blessed are the meek, for they shall inherit the earth." Did the Savior or the Thief go there when they died? My friend, Mr. Clayton, does not contend that they went to Heaven, but others do. The Savior says to Mary after His resurrection, "Touch me not, for I am not ascended to my Father." He was on earth forty days after that; so that if the Thief went to Heaven that day, he did not find the Savior there. He did not go till forty-three days after the crucifixion.

We are told that we *tinker* the Bible. That we *punctuate* it wrong. How is this? Others have *tinkered* it before us, for the Bible as originally written, is entirely without punctuation. The comma was not introduced till the 16th century. Griesbach, one of the best translators, says, "the comma in this passage is placed by some, on one side of 'to-day,' by others on the other." Taking this passage by itself, without endeavoring to harmonize it with the rest of the Bible, and it seems to prove that they went to paradise that day. But we have found that paradise is to be in the new earth. If we put the comma on the other side of "to-day," it will harmonize with the whole Bible. Let us show the importance of a comma by citing other passages. See Heb. 10: 12. "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God." Other Bibles punctuate this as follows: "But this man after he had offered one sacrifice for sins, forever sat down on the right hand of God." This would prove he could never come back again. Take another example. Matt. 19: 28. "And Jesus said unto them, verily I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." If we put the comma after *regeneration*, instead of *me*, as we find it in many Bible, the passage then teaches that Christ was *regenerated* or converted, which is a monstrous idea. We see all do not *tinker* alike on punctuation. I do not like that word *tinker*, it is rather slurring. We have not come here to use sarcasm.

We come back to the Thief. The argument turns upon the *doubtful* position of the comma. If we put it on one side of to-day, it contradicts the Bible; if on the other, it harmonizes with it perfectly. We find in many examples in the Bible where *to-day* is used in the same sense that it would be in the case of the Thief, if the comma be placed *after* to-day. Let us look at a few. Deut. 30: 16. In that I command thee *this-day* to love the Lord thy God." Deut. 30: 18-19. I denounce unto you *this day*, that ye shall surely perish." "I call Heaven and earth to record *this day* against you, that I have set before you life and death, blessing and cursing." Deut. 8: 19. "And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you *this day* that ye shall surely perish." The phrase "this day," is as superfluous in these examples as in the passage under

examination. Says Mr. Webster, "I speak *to-day* for the preservation of the Union." Every body knew it was to-day, but it is a common way of speaking. Mr. Choate said on another occasion, "*to-day*, fellow citizens, we also speak for the Union." When we were at Sandy Hill a few days since, a minister rose and said, "I expect *to-night*, to get into the kingdom." Put the comma after "expect," and it means he is going to the kingdom before morning.

The President notified Mr. Grant that the half-hour had expired, and declared the meeting adjourned.

TUESDAY EVENING.

PROPOSITION.—"When man dies, his spirit remains in a conscious state, separate from the body, until the resurrection."

Elder CLAYTON affirms—Elder GRANT denies.

FIRST SPEECH OF ELD. CLAYTON.

Mr. President, Ladies and Gentlemen:

When my time expired last evening, I was making an argument in favor of the conscious state of the dead, on the Savior's promise to the penitent thief; and I had proceeded so far as to show that the thief could have entertained no other idea than that Jesus would come down from the cross, and establish his kingdom in spite of the opposition of his enemies. It was with this idea in his mind that he prayed, "Lord remember me when thou comest into thy kingdom." Jesus replied, "Verily I say unto thee, to-day shalt thou be with me in paradise." I affirm that the adverb to-day in this passage, is used to modify the verb *shalt be*, and not the verb *say*, as my opponent has endeavored to make out. To make it read to suit him, he has to change the punctuation, or, as I said last night, to tinker the passage. But I am satisfied with it just as it is; it sustains my position without any tinkering.

My opponent quotes from Webster and Choate to show that these distinguished orators have used the adverb *to-day* in the same sense in which this would be employed by changing the punctuation. But I deny that they do so use it. Here are the passages cited; "I speak to-day for the preservation of the Union."—*Webster*. "I speak this day for the Union."—*Choate*. It is true that in these passages the abverbs "to-day" and "this day" are used to modify the verb "speak"; but the passages are by no means parallel with the Savior's promise to the penitent thief. In announcing the subject or object of a discourse, as Webster and Choate evidently do in the passages cited, the adverb is used in a legitimate sense; just as if I should say, I speak *to-day* for the cause of temperance. I speak *to-day* in behalf of Missions—that is the object of my discourse.

But Jesus was not announcing the object of his discourse to the penitent thief; for he made no discourse; he uttered but one sentence; and the thief knew full well *when* it was that Jesus uttered it, and hence there could have been no question in his mind as to the *time* when Jesus said the sentence; but there could have been a question as respects the time when he should be in paradise; and the adverb *to-day* was designed to answer that question, "*To-day* shalt thou be with me in paradise." It is an obvious principle of language that the qualifying word in a sentence shall be applied to that part of the sentence which needs qualifying; and *shalt be* is that part in the sentence under consideration—shalt be in paradise—when? to-day. It follows, therefore, that Jesus did promise the thief on the cross that he should be with him in paradise on the day of their crucifixion. But where was that promise fulfilled? Where was paradise? It could not have been the grave; because, first, the term paradise is never applied to the grave; second, Jesus promised the poor penitent something more than a mere lodging in the grave; and, third, they were not together in the grave. It could not have been Heaven, for the reason that Jesus did not ascend to Heaven for more than forty days after he was crucified. On the third day after that event, he said to Mary, "Touch me not, for I have not yet ascended to my Father." It was not until he had consummated his mission on earth that he ascended to Heaven. There are two extremes on this point; one is, that Jesus and the penitent thief went immediately from the cross to Heaven; the other that they went into the grave in a state of unconsciousness. Neither of these positions do I regard as true. The truth generally lies between the two extremes; and there we shall look for it in this case.

The body of Jesus was buried in Joseph's new tomb (*taphos*) but his soul or spirit went to hell (*hades*)—the place of departed spirits between death and the resurrection, and remained there during the three days and nights in which his body lay in the tomb, or until his resurrection from the dead. Hence Peter, speaking of his resurrection in Acts 2: 27, quotes this language in relation to him: "Thou wilt not *leave* my soul in hell (*hades*) nor suffer thy Holy One to see corruption." There would be no propriety in talking about *leaving* a soul where it had never been. Hence the soul of Jesus was in *hades* between his death and his resurrection. We have seen that the thief was not with the body of Jesus, therefore he must have been with his soul; that is, the spirit of Jesus and the spirit of the thief were together in paradise—in that part of *hades* allotted to good spirits, called by the Jews "Abraham's bosom." The other part of *hades* was called *tartarus*, and there, we are informed in 2 Peter 2: 4, "The fallen angels are reserved in chains to the day of Judgment."

Paradise simply means a state of happiness, irrespective of any particular locality. Hence it is applied to a park, the garden of Eden, the third heavens, where Paul was caught up, the New Jerusalem, and Abraham's bosom, or that part of *hades* allotted to good spirits between death and the resurrection. This last definition is sustained by Greenfield, in his Lexicon of the New Testament. *Hades* in the New Testament never signifies the grave. Out of the eleven times which it occurs, it is but once so translated, and that erroneously.

I will now notice the gentleman's attempts to refute my arguments of last evening.

1. I proved from Job 32: 8, that the *spirit* in man is an intelligent entity. But how did the gentleman answer my argument? Why, by simply denying it, and calling on me to prove it over again. But I see no use of doing that; for if the gentleman will not admit it when *once* proved, he will not when proved twice, or a dozen times. I will, therefore, leave the matter where it is for the present, believing that with all intelligent persons my argument will outweigh his denial.

2. I proved from Zech. 12: 1, not only that there is a spirit in man distinct from his body, his influence, his feeling, or his breath, but also that that spirit has a *form*; that it is the spirit of *man*, and not the spirit of all creation; that it is formed *within* man, and not outside of him. He attempted to answer this by quoting from Amos 4: 13, where it is said that God created the *wind*—as though creating the wind *before* man had a being is equivalent to forming his spirit *within* him! But the passage he quoted is against him. It teaches that whatever is formed has a form. Does not the gentleman believe that the mountains which God formed have forms? If so, why not believe that the spirit of man which he has formed within him has a form also?

3. I introduced the fact that those who have lost members were conscious of sensibility where those members one were, as corroborative evidence, and I so stated the fact at the time; but the gentleman says he refuted that argument once in Boston. I do not contradict him, but I have this much to say, that if he did refute it, the refutation never found its way into the report of the debate. I regard it as a fact not easily refuted; and although not sufficient of itself to prove that the spirit of man has a form like the body, yet it goes far to corroborate the testimony of Scripture and the general sentiment of mankind on the subject. The gentleman will not deny that the idea that spirits have forms like the body is one of general prevalence; that it has existed in all ages and among all nations. Will he be kind enough to inform us how this idea originated? According to his declaration last evening, he does not believe that men have any ideas except what they get from without, through the medium of the senses. How, then, did they get the idea that spirits have forms corresponding with the outlines of their bodies, unless such is the fact? The gentleman believes that God is a spirit, and yet that He has a form like the human body. Why then should he deny that the human spirit has a form? Can not one spirit have a form as well as another?

4. I proved from Ex. 35: 21, and from Matt. 26: 41, that the power of *volition* or willing is attributed to the spirit of man. But my opponent says willing is a state of feeling. Well, suppose I grant it, what is it that produces this state of feeling? The text says, their spirits *made* them willing. The willingness, then, is a state of feeling *produced* by the spirit, and not the spirit itself. To test the absurdity of the gentleman's definition, let us substitute it for the word spirit in the passage. It will then read thus: all whose state of being willing made them willing, which is absurd.

5. I proved from John. 3 : 6, that it is the spirit of man which is the subject of regeneration : "That which is born of the *Spirit* is *spirit*."—But my opponent denied this, and said that it was the Spirit of God in the christian. Of course, then, it is the Spirit of God that is the subject of regeneration! That is, the Spirit of God is born of himself! This is a new theory of regeneration. I suppose this is Elder Grant's boasted method of harmonizing the Bible!

6. I proved that spirits as well as angels were believed in by the Pharisees, and by the disciples of Christ, and that Jesus himself sanctioned the existence of such entities by instituting a comparison between himself and a spirit. He had "flesh and bones," but a spirit has not—is disembodied. The gentleman has two methods of replying to this argument : first, he claims that it was only a *phantom* that the disciples supposed they saw ; but Jesus, when he speaks of it, calls it a *pneuma*, a spirit, and says it "has not flesh and bones, as he had." Second : he claims that the angels and spirits believed in by the Pharisees were one and the same class of beings ; and introduces as a parallel the expression, "our God and Father." But this intelligent audience must see that the expressions are by no means parallel. We call God "our God and Father," because He sustains *both* of these relations to us ; just as I call a person who is a brother to me and at the same time a friend, my brother *and* friend. But when we speak of two classes of beings or things, connecting them together by the conjunction *and*, they are always separate and distinct.

I will now attend to the gentleman's challenge. You know he challenged me on Sunday from this stand, and renewed the challenge again last evening, to find one passage in the Bible where God has ever called anything man but the body that He formed of the dust of the ground. Here is his language verbatim, as I noted it down on Sunday : "God has never called anything *man* from Genesis to Revelations but a body formed of the dust of the ground. As my opponent is here, I hope he will make a note of this, and bring it up in the discussion next week." He repeated the same last evening ; and now I accept his challenge. Let us read from Gen. 18 : 2. "And he lift up his eyes and looked, and, lo, three *men* stood by him : and when he saw *them*, he ran to meet them from the *tent* door, and bowed himself toward the ground." These were the angels sent to destroy Sodom ; and the word of God calls them men. They were not formed of the dust of the ground.

MR. GRANT. I meant to *except* spirits from God.

MR. CLAYTON. Your challenge, sir, was unqualified ; and I take you at your word.

MR. GRANT. Very well, if you wish to take advantage of an inadvertancy, you may proceed.

MR. CLAYTON then proceeded : I will call your attention now to Gen. 32 : 24-30. And Jacob was left alone ; and there wrestled a *man* with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh ; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said,

Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved." Here is a being called by the word of God *man* that was not formed out of the dust of the ground. Again, Joshua 5: 13. "And it came to pass that while Joshua was by Jericho, that he lifted up his eyes, and looked, and, behold, there stood a *man* over against him with his sword drawn in his hand: and Joshua went unto him, and said, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant? And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so." Again, Judges, 13: 6. "Then the woman came and told her husband, saying, A *man* of God came unto me, and his countenance was like the countenance of an angel of God, very terrible; but I asked him not whence he was, neither told he me his name."

In each of these cases, something is called *man* that was not formed of the dust of the ground. But lest the gentleman should say he meant to except these, we will find something in the New Testament which he cannot except. Let us turn to Rom. 7: 22. "For I delight in the law of God after the *inward man*." Here is something called *man* which is inside of the body, which is contrasted with "the flesh" and "the members," and which is called "the mind." Will the gentleman claim that this was formed of the dust of the ground? But again, 2 Cor. 4: 16. "For which cause we faint not; but though our outward man perish, yet the *inward man* is renewed day by day." The outward man here is the body, that which was formed of the dust of the ground, and while it is perishing, or wasting away, the inward man is growing stronger, is being renewed day by day. Again, 2 Cor. 12: 2. "I knew a *man* in Christ above fourteen years ago—whether in the body or out of the body I cannot tell, God knoweth—such an one caught up to the third heavens. I knew such an one—whether in the body or out of the body I cannot tell, God knoweth—how that he was caught up to paradise, and heard unspeakable words, which it is not lawful for a man to utter." Here the Apostle calls that the man which is capable of being in the body and out of the body, of being caught up without the body to the third heavens, to paradise, and of hearing words which it is not lawful for a man to utter.—This surely is not that which was formed of the dust of the ground.—Again, Eph. 3: 16. "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the *inner man*." Is this inner man which is strengthened by the might of the Holy Spirit, according to the riches of God's glory, the dust organism, that was

formed of the dust of the ground? But this is not all: 1 Pet. 3: 3.—“Whose adorning let it not be the outward adorning of plaiting the hair, and of wearing of gold, and of putting on of apparel; but let it be the *hidden man* of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which in the sight of God is of great price.” Here we have something called *man* which is not the outward visible organism, but which is hidden down in the heart, and which is called the spirit. Nay, more than this: the Apostle assures us that this hidden man of the heart is “not corruptible.” The Greek word rendered “not corruptible” here, is *aphthartos*, translated “incorruptible” and “immortal;” and it is applied to God in Rom. 1: 23, and 1 Tim. 1: 19. “And changed the glory of the incorruptible God into an image made like to corruptible man.” “Now unto the King eternal, immortal, invisible,” &c. Hence the same attribute of immortality that is applied to God is also applied to the hidden man of the heart, or spirit of man. If it was the object of this discussion to prove the immortality of the soul or spirit, that could be easily done from such passages as these; but that is not my object at present. I have undertaken to prove only this: that the spirit of man is conscious between death and the resurrection.

My next argument in favor of this position is founded on 1 Pet. 3: 18-20. “For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit; by which also he went and preached to the spirits in prison, which sometimes were disobedient; when once the long-suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls, were saved by water.” The point in this passage is, that Christ’s *spirit* made proclamation to the *spirits* of the antediluvians in prison—that is, as I understand it, in *hades*. The obvious import of the passage is, that Christ suffered the stroke of death in the flesh, but survived it in the spirit, by which spirit “he went and preached to the spirits in prison, who were disobedient when the long-suffering of God waited in the days of Noah.” Hence we have the conscious spirit of Christ preaching to the conscious spirits of the antediluvians between death and the resurrection. This view of the subject is sustained by a host of reputable authorities, among whom may be mentioned Bloomfield, in a note on this passage in his Critical Greek Testament; Bishop Horsley, in his sermon on this text; Dr. Landis, in his work on the soul; Titman, Prof. at Leipsic, Germany; Turretin, a Geneva Professor; Flacius Illyricus, in his Clavis, pp. 457 and 462; Winer, author of a Critical Grammar of the New Testament; Olshausen, an eminent German Commentator; and Alford, author of a Critical Greek Testament, just issued by Harper & Brothers of N. Y. In the hands of these authorities I will leave the criticism of the passage, believing that it clearly sustains my position of the consciousness of the spirit between death and the resurrection.

I will occupy the remainder of my time in introducing another argument founded on Mark, 9: 2. “And after six days, Jesus taketh with him Peter, and James and John, and leadeth them up into a high moun-

tain apart by themselves; and he was transfigured before them. And his raiment became shining exceeding white as snow, so as no fuller on earth can whiten them. And there appeared unto them Elias with Moses, and they were talking with Jesus." This passage plainly declares that Moses and Elias *appeared* on the mountain of transfiguration, and that they *talked* with Jesus. I do not, of course, rely on the appearance of Elias to prove the consciousness of the spirit after death; for he was translated bodily to heaven, without seeing death. But I do rely on the appearance of Moses. He died in the wilderness of Moab in the top of mount Pisgah, and God buried him there, over fourteen hundred years before the transfiguration; and we have no account of his resurrection from the dead. If the gentleman claims that he was raised from the dead, and appeared on the mountain in his body, he must prove his resurrection.—And that I apprehend he cannot do. He cannot do away with the *fact* of his appearance by calling it a vision merely; for a vision is something seen; and Mark informs us that they *appeared* to them, and *talked* with Jesus.

I have but a moment left, and I will occupy it in answering my opponent's reply to my argument that the body is the house or tabernacle which the spirit occupies. I read from 2 Cor. 5: 1-9 and from 2 Pet. 1: 13-14. But the gentleman in order to meet my argument, claimed that the body there, called the tabernacle, is the church of Christ, and that the house from heaven is the New Jerusalem. Of course, then, putting off the body is putting off the Church. But when he came to the passage in Peter, he found that his interpretation did not answer his purpose quite so well. In connection with this passage in Peter, let me quote from Rom. 8:23. "Even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our body." Could the idea of the *double entity* be brought out in plainer language? [*Time expired.*]

FIRST SPEECH OF ELD. GRANT.

Mr. Chairman, Ladies and Gentlemen:

We are again referred to the Thief on the cross. We left the subject last evening at the same point as did our friend on the other side. We remarked that the Thief had no idea that the Savior was coming down from the cross to establish his earthly kingdom. We do not see that he has brought any proof to the contrary, excepting his assertion. The Scriptures teach positively, that the Savior would not come into his kingdom until after a long period of time. Many millions of the church were slaughtered during the dark ages, and after that tribulation there were to be signs of his second coming; and when those things were seen, they were to know that his kingdom was near. This he taught his disciples before he hung upon the cross.

Another point was made upon the expression "to-day." My brother remarked that the comma suited his purpose very well where it is. I should like to let it remain where it is, if it would harmonize the Bible.

As we remarked last night, if we emphasize "to-day," and place the comma after it, it makes out a very strong case. But when we look at it in this position, it does not harmonize with the Bible,—“Remember me when thou comest into thy kingdom;” and Jesus answered and said, “Verily, I say unto thee to-day, thou shalt be with me in paradise.” Our brother tells us that paradise was not in Heaven or the grave, but in *hades*. We gave a Bible definition of *hades*,—“Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave (or *hades*) whither thou goest.” My friend contended last evening, that the spirit returns to God as a conscious entity. Is God, Mr. Chairman, in *hades* with Pluto, the heathen god of the infernal region? My opponent says, *paradise* is there. We trace this doctrine of consciousness in *hades* back to the *heathen*. We find it not taught in the whole Bible, but Solomon declares, there is no knowledge nor device in *hades*, because the heathen taught the opposite.—Here we have a Bible definition of my opponents paradise, which is *hades*, where there is no knowledge or wisdom, and he yet contends that the spirit goes there, and to God, therefore God is in *hades*; and as there is no wisdom or device there, it must be a strange paradise indeed! But the Bible teaches no such paradise. The heathen divided *hades* into two parts, *hades* and *tartarus*. But *tartarus* is not a part of *hades*. The word occurs but once in the whole Bible, which is in 2 Peter, 2: 4. “God spared not the angels that sinned, but cast them down to (*tartarus*) Hell, and delivered them into chains of darkness, to be reserved unto judgment.”—The original word is *tartarus*. What does it mean? The same as *hades*? Let us refer to good authorities on this point. Dr. William Ramsey says, “The word *tartarus* means according to Greek writers, in a *physical* sense, the bound or verge of this material system.” He quotes the remark from Lucian, an ancient writer of about the age in which Peter lived.—Dr. R. remarks,—“that place is, probably at present within the atmosphere of our earth.” The learned Ralph Cudworth, D. D., says, “By *tartarus* here, in all probability is meant this lower caliginous (*i. e.*, *dark*) air, or *atmosphere* of the earth, according to that of St. Austin, concerning these angels, “That after their sin, they were thrust down into the *misty darkness of this lower air*. And being thus for the present imprisoned in this lower *tartarus*, or caliginous (dark) air or atmosphere, they are indeed here kept and reserved in custody, unto the judgment of the great day, and general assizes.” On other occasions, the Greek writers speak of *tartarus* as in the air,” hence the epithet, “*Airy tartarus*. One thing is certain, the angels who have sinned are called evil spirits or demons, and when the Savior was on earth, the demons addressed him and he rebuked them. They are to be in *tartarus*, or about the earth till the judgment; not in the subterranean vaults of the earth. They talked with him and were the first to declare that He was the Son of God.—These demons, or evil angels, have manifested themselves from the earliest history, even down to the present time; and are now doing their master work through mediums, all over the world.

Dr. Whitby, in his work on the Future State, when speaking of *tar-*

tartarus, says:—"That the word used by Peter, which our translators render 'cast down to hell,' or '*tartarus*,' is to be understood of our dark gloomy earth, with its dull clouds, foul vapors, misty atmosphere, may be made to appear. Socrates called the abyss, or sea, *tartarus*, as does also Plato, who elsewhere calls our dim, lock-luster earth itself also *tartarus*. Plutarch says our air or atmosphere is called ---- *tartarus*, from being cold. Herein he is followed and supported by Lucian. And both Hesiod and Homer call it the aerial *tartarus*. In no other sense nor way can St. Peter be understood and explained." Lucian says "The great depth of the air is called *tartarus*." As we remarked before, it is *certain* that these angels are in *tartarus* at the present time, and manifested themselves to our Savior when he was here upon the earth. The word *tartarus* means, according to the Greek writers, in a physical sense, the verge or bound of this material system. Now, sir, if *tartarus* is a part of *hades*, then *hades* must be upon the earth. But in *hades* there is no knowledge nor wisdom, nor device; and yet this is where spirits go, according to my brother's theory, when they return to God.

My friend referred again to spirit limbs. When a man's limb is cut off, he remarked last evening, that there is a sensation of that limb remaining; and that this sensation proves that there is a spirit limb there, and that saws and knives, &c., can have no effect upon it. This may do to talk, from the fact that it is so enveloped in mystery, that no one can prove it; yet, after a while this sensation is gone: what becomes of the spirit limb then? He says it was a general belief that spirits had forms; and asks, "how did men get this idea?" How did men get the idea that when the spirit left the body it went down to the infernal regions, and had to be ferried over the river Styx, paying a little money to the Ferryman, Charon, by whom they were carried into Pluto's dominions? This comes from heathenism. How did they get this idea? Is it in the Bible? How did men get the idea, that the vicegerent of Christ is at Rome? Did they get it from the Bible? Men have got a good many ideas, they never got from that book. We have traced this doctrine of the immortal spirit back to the heathen; and have the documents before us to prove its origin if it were necessary to read them.

He speaks of disembodied human spirits, and refers to the challenge we made that God called nothing man but the organization which he made of the dust of the ground. We had only reference to *men* as such. We admit freely and frankly that angels have been mistaken for men. We are exhorted in the Bible to be hospitable to strangers, for by so doing, we may entertain angels unawares. Now sir, if these are such spirits as my brother speaks of, how could we entertain them unawares and think them men? We are told that they are immaterial, without body or parts! How could we entertain such at our tables? We admit again, that angels have been mistaken for men; but repeat our assertion, that God calls nothing *man*, when speaking of our race, but that which he made of the dust of the ground. Daniel speaks of Gabriel, and said he had "the appearance of a man."

We are referred to some other passages which were spoken of last eve-

ring, concerning the "inward man." Is that, sir, a man inside of this man? Which is *the* man? "The Lord God formed *man* of the dust of the ground." Is that true, Mr. Chairman?

MR. CLAYTON. I understand the spirit in the Scriptures is called a man, sometimes the body, and sometimes both.

MR. GRANT. "The Lord God formed *man* of the dust of the ground." The question arises, is that *man*, or something to put a man into? a house to hold a man? we are told that this spirit lives in the body just as a man lives in a house; and at death, this spirit goes to Hades, which is paradise. "The Lord God formed *man* of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." What did he add to him? "the breath of life"; and this he put in man at the creation. If *that* is man, wherever we find "the breath of life," we shall find a man; whether in this hall, in the forest, or in any other place. We read that both man and beast "have all one breath"; the same that God breathed into man's nostrils. That is what constitutes him a living soul. What does God call man? That which he *formed* of the dust of the ground. Breathing "the breath of life" into him, caused him to live. Suppose he takes away the breath, what then?—"Thou hidest thy face, they are troubled, Thou takest away their *breath*, they die, and return unto their dust."

The same word is rendered spirit. "There is a spirit in man; and the inspiration of the Almighty giveth *them* understanding; not *it*, but *them*; not the spirit that is *in* man, but *them*. Does the *man* go away when "the breath of life" leaves him?"

We are referred to 2 Cor. 12: 2. Paul "knew a man in Christ above fourteen years ago, whether in the body I cannot tell, or whether out of the body I cannot tell."

How does this bear on the question? Our proposition refers to man after death. Paul, had not died. We understand Paul to mean, that he did not know whether he was carried there *bodily*, or whether he saw it in *vision* as people see things in dreams. Am I carried off when I dream of speaking to friends in the night season? The Bible declares that when the spirit or breath leaves man, he dies, and "in that very day his thoughts perish."

My brother thinks 1 Pet. 3: 18-20 proves that the spirit is conscious between death and the resurrection. The passage reads: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison: Which sometimes were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."

My friend contends that the spirit of Christ, after he was laid in Joseph's tomb, preached to the spirits in hades. What follows? why, that the Saviour went down to preach to them in hades to tantalize those irredeemable souls with a hope of pardon; for what did he preach, if he did not preach the gospel? let us look at this a little more carefully. "Put

to death in the flesh, but quickened by the spirit." By *what* spirit? — The one that brought him from the dead, "by *which* also he went and preached" ---- "in the days of Noah, while the ark was a preparing, wherein few, that is eight souls were saved by water." We might bring as many authorities, if we had our books here, as our brother. Let me quote from Thompson's translation: "Brought to life by that spirit with which he went, and to the spirits which are [now] in prison, made proclamation at the time they were disobedient." When was that? "When the longsuffering of God was waiting once for all in the days of Noah, while the ark was a building." In the record of the death of the antediluvians we read: "all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils, was the breath of life, of all that was in the dry land, died." "And Noah only remained alive, and they that were with him in the ark." The Bible says, the deluge destroyed all living things. Does my brother contend that beasts have a spirit which goes to hades? All died, both man and beast. If only man's *body* dies, then, only the beasts' body dies; and Satan told the truth, when he said "Ye shall not surely die." God said, "Thou shalt surely die." And he addressed the conscious part, when he said it.—Satan contradicts, and says, "Ye shall not surely die." Then if the spirit is alive, Satan told the truth, and the lie falls back upon our Creator. We return to 1 Pet. 3: 18-20. The Geneva translation reads, "By the which spirit." An old paraphrase of this reads:—"suffering death, indeed, in the flesh, but restored to life by the spirit of God; by whose *afflatus* (spirit) in the primitive ages of the world he delivered solemn admonitions to those who are now in the state of the dead; but these repeated warnings they rejected, though God in the days of Noah waited their repentance during the whole time the ark was constructing, in which eight souls escaped the general inundation."

We are next referred to Moses and Elias, and are told it was Moses' *spirit* which was on the mount. We challenge the proof that it was Moses' spirit. If he was actually there, then he was as truly so, as Elijah. If the body is the house or tabernacle for the spirit, then Elijah and Enoch were obliged to take their prison houses with them.—Others could die and go to paradise without their prison bodies, but these good men had to take their prison houses with them. How did they gain them? by being translated. If Moses was really upon the mount of transfiguration, he had a resurrection from the dead. Hence we read, "Michael and the Devil disputed about the body of Moses." Jude 9.—But the Saviour calls it a *vision*; the same as Paul had when he saw in a vision a man from Macedonia, saying "come over and help us." In vision John saw a new heavens and a new earth, but they have not yet become realities. He saw them as they *will* appear. So at the transfiguration, Moses and Elias appeared in *vision*, as they will appear in the coming kingdom.

SECOND SPEECH OF ELD. CLAYTON.

Mr. President, Ladies and Gentlemen:

Before entering upon my affirmative arguments, I deem it expedient to notice a few things which my opponent has said. He objects to my position respecting the penitent thief; that he could have had no other idea of the kingdom than that it was to be a literal monarchy in Jerusalem, and that Jesus would come down from the cross and establish it; but he does not bring any proof to the contrary. He fails to show that even the disciples had any better idea of it. He refers to several passages of scripture to prove that Jesus *taught* them better; but that is no proof that they understood what he taught them. Indeed, the very opposite is the fact.—How often He upbraided them for their dullness and want of comprehension! “O fools, and slow of heart to believe!” They did not believe that Jesus was to die until the event itself proved it. They did not believe he was to rise from the dead till he actually appeared among them; and when the women reported that he was risen, the statement “seemed to them as idle tales, and they believed them not.” They supposed the kingdom was to be a restoration of the Jewish monarchy down to the time of his departure from them; and the last thing they asked him was: “Lord, wilt thou at this time *restore* again the kingdom to Israel?” It was not until after they had received the Holy Spirit in its full effulgence from on high, and had been instructed by special visions and revelations, that their minds awoke to a full appreciation of these great truths of the kingdom. And if such was the blindness of the disciples, what must have been that of the poor ignorant thief? I repeat it, he could have had no other idea of the kingdom than that which I have indicated. That he believed Jesus to be the true Messiah is evident from his calling him “Lord.” And believing him to be the true Messiah, and that his enemies could not put him to death, he expected he would manifest his power in a manner more extraordinary than he ever yet had done, by coming down from the cross and establishing his kingdom in spite of the opposition of his enemies.

The gentleman rings all the changes on the word *sheol*. Because there is “no wisdom, nor knowledge, nor device in *sheol*,” therefore he concludes there is none in *hades*. But let us see. I will present to the gentleman’s astonished vision three persons in *hades*, in a state of consciousness; namely, Abraham, the Rich Man and Lazarus; and all of them after death.—The death of Abraham is recorded in the book of Genesis; “Lazarus died, and was carried by the angels into Abraham’s Bosom; the Rich Man also died, and was buried, and in *hades* he lifted up his eyes, being in torments. And seeing Abraham afar off, he cried and said, Father Abraham have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame. But Abraham said, son, remember that thou in thy life time received thy good things, but likewise Lazarus the evil things; and now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulph fixed; so that they which would pass from hence to you, cannot; neither can they pass to us, who would come from thence. Then he

said, I pray thee, Father, that thou wouldst send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, Father Abraham; but if one went unto them from the dead, they will repent.—And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.” Luke 16: 19.

I claim that this is a true representation of the state of the dead; that Abraham, the Rich Man, and Lazarus are all disembodied spirits in *hades*. And hence, the gentleman can now perceive the use I have for the spirit fingers and the spirit tongue. But, the question arises, is *hades* a real place? I answer, yes. Jesus says the Rich Man lifted up his eyes in *hades*; and he wishes that Lazarus may be sent to warn his five brethren, lest they should come to this *place* of torment. *Hades* is therefore a real place; no matter whether the gentleman can find a locality for it or not; and the condition of Abraham, the Rich Man and Lazarus in *hades*, proves beyond a reasonable doubt the truth of my proposition, that the spirit of man remains in a conscious state separate from the body between death and the resurrection.

My opponent, however, takes the position that this is all parabolic. According to his view of the matter, the Rich Man represents the Jewish people, and Lazarus the Gentile nations; but as these make up all the world, it is somewhat difficult to find any body to represent the five brethren. The genius of the gentleman, however, has triumphed over the difficulty; and he finds the representative of the *five* brethren in the *ten* lost tribes of Israel, who were carried captive by Shalmanezzer, king of Assyria, seven hundred and twenty-one years before Christ. “They,” he says in his tract on this subject, “were not joined with the Jews (the other two tribes) in condemning and crucifying the Saviour; and therefore they are represented as being in a safer and better condition than the Rich Man. We think Paul refers to them when he says: ‘Brethren my hearts desire and prayer to God for *Israel* is, that they might be saved.’ When they went into captivity, they took the scriptures with them; hence it is said, ‘they have Moses and the prophets; let them hear them.’”

Now, if I can prove that these ten tribes returned to their own country at the restoration under Ezra and Nehemiah, then of course, the gentleman's theory falls to the ground. Let us see what the scriptures teach on this point. Ezek. 37: 16-22. “The word of the Lord came unto me saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions; then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for *all* the house of Israel, his companions; and join them one to the other, into one stick; and they shall become one in thy hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by this? Say unto them, Thus saith the Lord God. Behold I will take the children of *Israel* from among the heathen, whether they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of

Israel, and one king shall be king to them all, and they shall be no more two nations, neither shall they be divided into two kingdoms any more.”— This union of the two sticks was a beautiful symbolical representation of the union of Judah and Israel, when they should be restored to their own country. Now let us see when that was to take place. Turn to Jeremiah 50: 1. “The word that the Lord spake against Babylon and against the land of the Chaldeans by Jeremiah the prophet. Declare ye among the nations, and publish, and set up a standard: publish and conceal not; say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces. For out of the north there cometh up a nation against her that shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart both man and beast.” This was written at the time of the captivity; and is a prediction of the overthrow of Babylon by the Medo-Persians under Cyrus. Now mark what follows: “In *those days*, and at that time, saith the Lord, the children of *Israel* shall come, they and the children of Judah together, going and weeping; they shall go and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten.” As soon as the Medo-Persians had conquered Babylon and subjugated the Assyrian Empire, a decree was issued by Cyrus for the restoration of “*all* the people of God,” which included both Judah and Israel, to return to their own country. This decree was afterwards renewed by Darius; Ezra 6: 1, and also by Artaxerxes Longimanus; Ezra 7: 11.— And now, to prove that they did return according to this prophecy, we have only to refer to the *history* of the fact, as recorded in Nehemiah 7: 73. “So the priests, and the Levites, and the porters, and the singers, and some of the people, and the Nethinims, and *all Israel*, dwelt in their cities; and when the seventh month came, the children of Israel were in their cities.” Again, in the 9th. chap. and 2nd. verse: “And the seed of *Israel* separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers.” In addition to these facts, let it be noted that the Apostle James addressed his general epistle to the “twelve tribes,” or to converts from among the twelve tribes; thus showing that in his day the ten tribes were not lost. Nothing can be clearer, therefore, than that the ten tribes of Israel returned to their own country with the children of Judah and Benjamin, at the time of the general restoration under Ezra and Nehemiah, and that they were all united in rejecting and crucifying the Messiah. Hence the gentleman’s theory of the “five brethren” falls to the ground.

But this is not the only difficulty in the way of his parabolic interpretation. The rich man *died* and so did Lazarus; but he makes this one word *death* to represent two *opposite* facts; namely, the *rejection* of the Jews and the *reception* of the Gentiles! If the one was death, surely the other ought to be called life; for they are exactly opposites.

But let us look at what he says of the “great gulf,” which was “fixed” between the two parties, and which could not be passed over. He says it is the “New Covenant, established upon better promises, of which Jesus

was the mediator." If this be true, then, of course, the Jews could not become Christians, nor could the Christians become Jews; there could be no leaving Judaism and coming over to Christianity, nor any leaving Christianity and going over to Judaism; for the "gulf" between the rich man and Lazarus, was an *impassible* one. "Between us and you there is a great gulf fixed, so that they who *would* pass from hence to you, *cannot*, neither can they pass to us who *would* come from thence." This language represents the respective parties as not being *allowed* to pass over the "gulf," however *desirous* they might be to do so. Does not the gentleman believe that the Jews could become Christians if they desired to, and that Christians could become Jews, if they were so disposed? Does he believe it impossible to pass from Judaism to Christianity, and from Christianity to Judaism? If so, "the middle wall of partition" has been *set up* instead of "broken down." But such is not the fact. Multitudes of Jews came over to Christianity in the primitive age of the Church, and multitudes of them, under the influence of persecution and Judaizing teachers, went back to Judaism again. Thus, according to the gentleman's theory, they were continually passing and repassing over an impassible gulf! Such is the absurdity of his parabolic interpretation. We insist that it is not a parable, but a literal statement of facts. Jesus says "there *was* a certain rich man, who was clothed in purple and fine linen, &c., and there *was* a certain beggar, who sat at the rich man's gate." Not a word is said in the New Testament about its being a parable. The Jews could not have regarded it in that light; for they understood "Abraham's bosom" to be that part of *hades* allotted to the spirits of the good between death and the resurrection; as we are informed by Josephus in his treatise on *hades*, Book 18 chap. 1. And I affirm that when Jesus used this phrase, he used it in its ordinary acceptation. It is one of the fundamental canons of interpretation, "that every word not otherwise explained by an author or speaker, shall be taken in its current acceptation at the time when that author or speaker used it." If this rule of interpretation be denied, then there is no confidence to be put in dictionaries of ancient languages, nor in the translation of any ancient book, sacred or profane; for they are all made on the assumption of the truth of this rule. Hence, in ascertaining the meaning of any word, we have only two questions to ask: first, what was the current signification of the word at the time when it was used? and, second, did the writer or speaker give any special definition of it? To the first of these questions we have already found an answer. We have seen that, according to Josephus, the phrase "Abraham's bosom," at the time when Christ used it, signified that part of *hades* allotted to good spirits. We have only to enquire, then, did Jesus or his Apostles give any special definition of it. I answer, no—never. Such was always their method when they used any word or phrase in an extraordinary sense. When the word "temple" was used to signify the body of Christ; the word "water" to signify the Holy Spirit; the phrase "lifted up" to signify by what death he should die; the word "heaven" to signify the doctrine of the Pharisees; and the word "sleep" to signify death, they do not omit to explain their meaning, so that all may understand. Hence Jesus must have used the phrase "Abraham's bosom"

in the sense in which it was understood by the Jews of his time, or he would have explained what he did mean by it.

The gentleman sneers at the idea of a disembodied spirit; and asks, "Who has seen or felt one?" I wonder if he does not believe in anything but what he can see, and taste, and handle! Has he no *faith*? that he must walk altogether by his senses? Paul said, "We walk by faith, not by sight;" but the gentleman refuses to walk by faith. He says, "Show us a spirit, and we will be satisfied." Why does he not ask the same in relation to God and angels? He believes in these, he says; and yet, he does not claim that he has ever seen them.

I believe there is such a place as *tartarus*, not because I have ever seen it, or can tell where it is located, but because the word of God assures me there is such a place. Peter says, "God spared not the angels that sinned, but cast them down to *tartarus*, and reserved them in chains to the day of Judgment. Is God a real being? are angels real beings? is sin a real thing? is the day of Judgment a reality? If so, *tartarus* is a real place; let the gentleman say what he will about it.

My opponent places a great deal of stress on his favorite passage from Psalms 146: 3-4. "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth; he returneth to his earth; in that very day his thoughts perish." That "thoughts" in this passage are *designs* or purposes, is evident from the first part of the verse, which advises us not to "put our trust in the son of man in whom there is no help." He may have thoughts of kindness towards us; he may *purpose* to assist us; but death will cut short all his designs; in that very day all his thoughts of kindness towards us perish. I may have *thoughts* of building a fine mansion, furnishing it richly, and retiring from public life to spend the remainder of my days in ease and pleasure; but death comes upon me suddenly, cutting short my designs, and in that very day all these thoughts perish. James speaks of a certain class who had such thoughts. "Come now, you that say, to-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain; whereas you know not what will be on the morrow. For what is your life? It is even as a vapor, which appeareth for a little time, and then vanisheth away." Thousands of such thoughts perish every day in death; but that does not prove that the dead are unconscious. I have proved to you by the case of the penitent thief, of Moses on the mount of transfiguration, of the Rich Man and Lazarus, and of the spirits in prison, that the spirit of man is conscious between death and the resurrection.

My friend, Mr. Grant, however, claims that the spirit of Christ (that is the Holy Spirit) preached through Noah to the antediluvians. Such may be the case. I do not dispute that the Holy Spirit strove with those sinners in the days of Noah, and through his preaching. He was a preacher of righteousness for a hundred and twenty years; and God said in connection with that matter, "My spirit shall not always strive with man." But I do dispute that Peter had reference to this in the passage cited; and from the authorities introduced there are others of better critical ability than I can boast of, who dispute it too.

1. It was Christ's own personal spirit, and not the Holy Spirit that did the preaching.

2. It was to "spirits in prison," and not to men and women in the flesh, that the preaching was done.

3. It was after Christ was "put to death in the flesh," and not in the days of Noah that he preached to the spirits. They were "disobedient" in the days of Noah.

I wish to ask the gentleman, how could the spirits have been in prison in the days of Noah, unless he will take my position, that the body is a house, and a prison at that? But he denies this, and even ridicules it, notwithstanding it is a Bible doctrine. The obvious import of the passage is that "Christ suffered the shock of death in the flesh, (his body died) but survived it in the spirit, (his spirit lived) by which spirit he went and preached to the spirits in prison, (in *hades*) who were disobedient when the long-suffering of God waited in the days of Noah."—Now the question is, were these spirits conscious or not? If not, how could the spirit of Jesus preach to them? Did the spirit of Jesus preach to unconscious beings? I could hardly suppose my friend, Mr. Grant, capable of committing such a blunder. The gentleman may, if he chooses, carry out the idea a little further, and get up a *post mortem* gospel; but I will not be responsible for that. I solemnly avow my belief that this present state of existence is the only place of probation; that the gospel is designed for, and adapted to man as he is, in this life; and that if he does not avail himself of its blessings here, he will never have an opportunity of doing so in the world to come. Still, I believe the spirit of Jesus made some kind of proclamation to the spirits of the antediluvians in prison. The record does not tell what he preached; and where the record is silent, I will be silent also. I do not, of course, suppose that he preached to them "repentance and remission of sins."

I understand the "prison" to be *hades*. But in what sense is *hades* a prison. The spirits of both good and bad are reserved in its precincts till the resurrection and the final Judgment, when all will be judged according to the deeds done in the body, and assigned their eternal destiny either in Heaven or hell (*gehenna*). In the mean time, in *hades*, they suffer torment, or enjoy comfort only in a limited degree. Lazarus, we are informed, was "comforted," but the Rich Man was "tormented."—But how are they comforted or tormented in *hades*? Suppose two men to be lodged in prison to await their trial at the sitting of the court. One is innocent; the other is guilty. The innocent one is comforted by a sense of his innocence, knowing that if justice is done him at his trial, he will be acquitted. But the guilty one is tormented by a sense of his guilt, knowing full well that if justice is done him at his trial, he will be condemned. Now the spirits both of the good and the bad who are in *hades* awaiting the Judgment of the Great Day, know that the strictest justice will be meted out to them; because Jesus Christ is to be their Judge. He cannot err in the decisions of his tribunal. He will "give to every man according as his works shall be found." [*Time Expired*]

SECOND SPEECH OF ELD. GRANT.

Mr. Chairman, Ladies and Gentlemen :

My opponent has used some *ridicule* ; and we generally suppose that when a man uses that, he is hard pushed for argument.

MR. CLAYTON. Such conclusions might be mistaken ones.

MR. GRANT then proceeded : My opponent dwelt again on the idea that the Thief expected the Savior to come down from the cross and set up his kingdom. The Scripture is very plain, showing that the Savior and the Apostles understood each other on this subject ; for they have written what the Savior spoke, and we will not dwell upon our brother's novel idea.—The thief does not say, “remember me when thou comest down from the cross,” but “remember me when thou comest into thy kingdom.” And we are prepared to say he has not come yet.

My opponent comes next to the Rich Man and Lazarus, and asserts it is not a parable, but a matter of *fact* ; and also asserts that *hades* is never used correctly to represent the grave. Mr. Chairman, we assert boldly, that it is never used correctly to represent a place of conscious, departed spirits. It may be used as a figure to represent a political or moral grave, and literally, the state of the dead.

My friend ridicules our idea about *sheol* and *hades*. He says “we come to *sheol*, and go to *sheol* and think *sheol*, and act *sheol*, and that *sheol* is never out of our heads.” Mr. Chairman, we are not to be sneered down. We are not to be *ridiculed* out of a Bible argument. The Bible declares, and we repeat it again, and the gentleman may sneer at it if he pleases, that in *sheol* or *hades*, there is *no knowledge*.

We now turn to the parable ; for if there is any passage in the Bible which teaches consciousness in death, it is this. This is one of the main Scriptures used to prove the immortality of the spirit.

“It came to pass that the beggar *died*.” Did he die, Mr. Chairman ? If we take it as a fact, we must take it all literally. Says the wise man, “the living know that they shall die, but the dead know not anything.” Then the beggar knew “not anything,” when dead. My brother may say that the *body* does not know anything. David declares, that the day a man dies, “his *thoughts* perish.” My brother says it means thoughts about building houses, &c. The Bible does not say so. He admits a certain blow would make him unconscious ; but claims that a harder one, which would knock out his brains, would make him *wiser than ever*. If he would know so much more when dead than alive, why did not God make men dead in the first place ? When points are so diametrically opposite as the statements of Scripture and those of my opponent, what shall we do ? believe the Bible or his assertion ? “The beggar *died* and *was carried*.” That which “*DIED ---- was carried*,” if we take it literally. Suppose we say a man died in the street and they carried him into the house. Would you suppose they took the *spirit* and left the body ?

“The Rich Man also *died* and *was buried*.” Buried where ? In *hades*. What is his condition ? They do not know anything there. “And in *hades* he lifted up his eyes being in torments.”—Then they buried him

alive. "He lifted up his eyes." Who? That one that was *buried*. They buried the *Rich Man*, not the Rich Man's *spirit*. "And he lifted up his eyes being in torments," in the *grave*—in *hades*—in the place where there is no knowledge nor device, nor wisdom.

But we are told it was the beggar's *spirit* that was carried. There is not one word about spirit in the whole account. But let us see if we can make sense by inserting the word spirit. "It came to pass that the [*body* of the] beggar died, and [*his spirit*] was carried by the angels into Abraham's bosom; the [*body* of the] rich man also died, and [*his spirit*] was buried. And in hell, [*hades*, the grave] he lifted up his [*spiritual*] eyes, being in torments, and seeth [*the spirit of*] Abraham afar off, and [*the spirit of*] Lazarus in his [*spiritual*] bosom. And he cried and said, father Abraham [*let thy spirit*] have mercy on me, and send [*the spirit of*] Lazarus, that he may dip the tip of his [*spirit's*] finger in [*literal*] water and cool my [*spiritual*] tongue." This is my brother's theology, but it sounds ridiculous.

Suppose we take my opponent and put him alive into a metallic coffin, seal it hermetically, then put that into another one two feet thick, sealing it in the same manner; where shall I look for my opponent? In the coffin? in *hades*? or where? He tells us that this spirit will go out of these metallic coffins, no matter how thick they are. We call for *proof*. We hold Mr. Chairman, there is nothing leaves man at death but "*the breath of life*." There is no account in the *Bible* that any thing else was put into him when he was made, consequently there is nothing else to leave him, but the breath or spirit of life, when he dies. Remember, Job says, "the spirit of God is in my nostrils." Is the *man* in his own nostrils? Has this spirit a *body*, *arms*, and *fingers*?

We are told there is no proof that the account of the Rich Man is a parable. A manuscript of the seventh century commences as follows: "And he spake also another parable;" "there was a certain rich man," &c. Another manuscript of the tenth century reads, "the Lord spoke this parable." "There was a certain rich man," &c. Mr. Chairman, you perceive my opponent bases the whole strength of his arguments on the evidence that it is not a *parable*.

He asserts that the ten tribes returned. This is a new idea to me. He is the first man I have ever heard take that position. The best and ablest writers, both in Europe and America, claim that the ten lost tribes have not returned. In the days of Jeroboam and Rehoboam they were carried into captivity; and we call for the record of their return. There were some Israelites that did not go into captivity, who associated with the ten tribes of Judah and Benjamin, who were carried to Babylon and returned to build their city. My friend endeavors to prove that the return of Israel is in the past, from Ezekiel 37: 16-22. If my brother had begun to read at the beginning of the subject, he would have seen that the resurrection of the *dead* takes place before Israel and Judah are united into "one nation." Let us read:—

"The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of

bones, and caused me to pass by them round about; and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, son of man, can these bones live? And I answered, O Lord God thou knowest. Again he said unto me, prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; behold, I will cause breath to enter into you, and ye shall live; and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them. Then, said he unto me, prophesy unto the wind, prophesy, son of man, and say to the wind, thus saith the Lord God; come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel; behold, they say, our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophesy and say unto them, thus saith the Lord God; behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

"The word of the Lord came again unto me saying, moreover, thou son of man, take thee one stick, and write upon it, for Judah, and for the children of Israel his companions; then take another stick, and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel his companions; and join them one to another into one stick; and they shall become one in thine hand."

The words rendered *breath*, *wind* and *spirit* in these passages are from the same word in the original—*ruach*. After the resurrection they have one king over them, henceforward and forever.

We think we have shown that the literal construction of the parable is not valid. It proves *too much*. The Rich Man was buried in a place where nothing was known, which contradicts the literal account.

My opponent speaks of the gulf, and ridicules the idea that it refers to the new covenant. In this parable Christ takes up the Jewish nation as a *whole*, not each particular individual. The Jews as a whole went to Babylon, but there were some individuals that were not carried there. They are spoken of in the *aggregate*. We remarked, we understood the gulf to be the covenant of which Christ was the mediator. He says in the verse preceding the parable, "Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband committeth adultery." Why has he introduced this

subject here? Is it to state that fact? Paul says, in Rom. 7: 1-4;—"Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." In the fourth verse we have Paul's application. Says Christ to the Jews, "the law and the prophets were until John." The Jews went back to the old covenant and committed adultery. They will not be married to Christ, and *this* gulf separates Jews and Gentiles to this day. They have not as a *nation* believed in Christ. They can embrace Christ, but they cannot bring their law with them. We cannot go backwards and forwards from the law to the gospel, just as we please.

In the beginning of the 15th chapter of Luke, the charge is brought against Christ, that he "receiveth sinners and eateth with them." He pleads guilty, and illustrates his position by the parable of the lost sheep; but in the 8th verse, by the parable of the lost piece of silver. In these parables, he shows the Jews that, when they lose sheep or money, they seek for them, and rejoice when they are found. In the 12th verse, he introduces the parable of the prodigal son. The elder brother, like the Rich Man, we understand, represents the Jews; and the younger, the Gentiles. The elder brother remained at home; the younger went away into a far country, and spent his patrimony in dissipation; then he returned home, and was welcomed by his father with joy. The elder brother is mad, and will not go in and receive him. He shows the Jews by these parables, that, when they lose a *sheep*, or a piece of *money*, they seek for them and rejoice when they are found. But when a lost *man* is recovered, they are angry.

In the first part of the 16th chapter, he introduces the parable of the unjust steward, and thereby teaches his disciples to beware of covetousness. This brings us to verse 14:—"And the Pharisees also, who were covetous, heard all these things; and they derided him. And he said unto them, ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is abomination in sight of God. For the law and the prophets were until John." We next come to the illustration by the marriage relation, and the parable of the Rich Man, which illustrates the condition of the Jews and Gentiles for the last eighteen hundred years. Says Wakefield, an able translator:—"To them who regard the narration as a *reality*, it must stand as an unanswerable argument for the *purgatory* of the *Papists*." The 14th and 15th verses show that the account of the Rich Man and Lazarus was given to the Pharisees, whom he taught in parables. As this is a parable, the death is not a *literal* death. In the parable of the tares and wheat, the

tares do not represent literal tares, nor the wheat literal wheat. We believe that the death of the Rich Man represents the political death of the Jews; and if one wishes to read an account of their *torments*, let him turn to the 28th chapter of Deut. In this chapter, the Lord gives a long catalogue of curses that he would send upon the Jews if they would not serve him. This chapter gives a full description of the torments of the Rich Man.

The beggar was not buried. He died to his idolitrous practices, was elevated, turned to Christ, and was brought into the Abrahamic covenant.—For, says Paul, “If ye be Christ’s then are ye Abraham’s seed and heirs according to the promise.” For the last eighteen hundred years, the Gentiles have been elevated, and have trodden down the Jews. They have burned their cities and slaughtered their children. They have been scattered throughout the world because of their rejection of Christ. They could rejoice, as we have remarked, over sheep recovered, or money found; but when the prodigal Gentiles returned they were angry. They crucified the Savior who came to redeem them, and he left their house desolate.—Above all people, they have felt the curse of God, and are still in torments.

As the Rich Man represents the two tribes of Judah and Benjamin, so the five brethren, we understand, represent the ten lost tribes who were carried captive, and have not returned to this day. Some think those tribes are in Asia, some in Africa, and some writers suppose we are their descendants, but none but my brother, that I know of, say they have returned.

If we can prove that *one* man is mortal we prove that all men are. We read in John 11: 14; “Then said Jesus unto them plainly, Lazarus is *dead*.” He then inquired, “where have ye laid him.” Said they, “come and see;” and he came “to the grave.” He requested them to roll away the stone from the sepulchre. Jesus “cried with a loud voice, Lazarus come forth.” Where was Lazarus then? In the spirit land? The Bible says he was *dead* and in his grave. Not Lazarus’ house but *Lazarus himself* was dead. Jesus cried “come forth; . . . and he that was dead, came forth,” and “the people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.” Let my opponent impeach the testimony of our Lord Jesus Christ, or admit that *Lazarus was dead*. Christ did not bring him up from hades, or down from Heaven. He brought him out of the *tomb*, from where they had laid him.

Again, I read in Luke 7: 12-15, “that as Christ was passing along the street one day, there was a *dead man* carried out, the only son of his mother and she was a widow.” “He came and touched the bier, and they that bear *him* stood still. And he said, *young man*, I say unto thee, arise.—And he that *was* DEAD, sat up and began to speak.” He does not say, young man’s spirit come out of hades and enter this body.

I read of Adam, that he lived “nine hundred and thirty years and he *died*.” Peter says, in Acts 2: 29, “Let me freely speak unto you of the patriarch David that he is both *dead* and *buried*.”

We are taught by the Apostle to “*seek for . . . immortality*,” “by patient continuance in well doing.” Job says, “Man lieth down, and riseth

not, till the heavens be no more; they shall not awake, nor be raised out of their sleep.

Paul says, "I would not have you to be ignorant, brethren, concerning them that are asleep." The Bible says, "David fell on sleep and was laid unto his fathers, and saw corruption." "Solomon slept with his fathers, and was buried in the city of David." Not Solomon's body, but Solomon. Thus we find the deaths of some twenty-four kings recorded; some good, and some of them wicked. The words which are rendered "die," "death" and "dead," occur in the Bible two thousand five hundred and eighty-two times, but we do not find an intimation in all these, that the *man* is alive between death and the resurrection.

WEDNESDAY EVENING.

PROPOSITION.—"When man dies, his spirit remains in a conscious state, separate from the body, until the resurrection."

Elder CLAYTON affirms—Elder GRANT denies.

FIRST SPEECH OF ELD. CLAYTON.

Mr. President, Ladies and Gentlemen:

Before proceeding with my arguments, I will notice a few things in my opponent's speech of last evening.

1. He claims that the case of the Rich Man and Lazarus in *hades*, is a parable; and he cites as proof, an ancient manuscript of the seventh century. But the criticism of later times has rejected that as spurious. It is not found in the Critical Greek of the New Testament. There were many things foisted into ancient manuscripts, which modern scholarship and research have shown to be interpolations. The gentleman will not deny this; for he endeavored to show on Sunday last, that the passage in 1 John, 5: 7, generally quoted to prove the doctrine of the Trinity, is an interpolated passage. But he says, again, the case of the Rich Man and Lazarus is a parable, for "without a parable spake he not unto them." Of course, then, all that Jesus ever said is parabolic—the sermon on the Mount; the discourse which he delivered to his disciples on the occasion of instituting the Supper; the Commission which he gave to them to preach the gospel; his denunciation of the scribes and pharisees, doctors, and lawyers; all these are parables! This proves rather too much for the gentleman's theory; and, consequently, does not prove anything. It is true that on a certain occasion, in a fisher's boat on the sea of Gallilee, he delivered to them a series of parables, and on that occasion, "without a parable spake he not unto them."

2. He introduces Wakefield's translation of the "spirits in prison;" 2 Peter, 3: 18. But Wakefield is against him. It says the spirits are

now in prison—that is, were in prison when Peter wrote, and not in the days of Noah. Consequently, the spirit of Christ could not have preached to them in the days of Noah.

3. He says according to my view of the spirit, what was the use of Elijah taking his “old clog” along with him to heaven? Does the gentleman really believe that Elijah carried his body with him to heaven without being changed. If not, where is the pertinency of such a remark? I have understood him to teach that Enoch and Elijah were both translated; and that they are types of what the living saints shall be when they are “changed in a moment, in the twinkling of an eye, at the last trump.” If such is his belief, his witticism about the “old clog” will not help his case; it will only recoil upon himself.

4. I will now exhibit a few more of the inconsistencies of his parabolic interpretation of the Rich Man and Lazarus. The rich man is the Jewish nation; Lazarus the Gentile nations. Well, the Gentile nations, then, were carried by angels into Abraham’s bosom. Who were these angels? The gentleman says angels are *spirits*. Did these spirits carry the Gentile nations into Abraham’s bosom? They must have had a task to perform! But if, as I claim, it was the disembodied *spirit* of Lazarus, the idea that these celestial *spirits* came and bore it away to Abraham’s bosom, is to my mind a beautiful one.

5. The gentleman claims that *hades* means the grave; but he has brought forward no proof to sustain his position. The word occurs eleven times in the New Testament, but not in a single case does it mean the grave. “The usual term for the depository of dead bodies, is *mnemea*, which occurs forty-nine times. It is from *mnao*, to remember, and may be translated monument. *Taphos* is another word for tomb, and is from *thapto*, to bury. This word is used seven times in the Christian Scriptures. These are the New Testament words for grave, sepulchre, and tomb. We read of a new sepulchre (*mnmesion*) but never of a new *hades*. Of a sepulchre in a garden, but never of a *hades* in a garden. Of a sepulchre hewn in stone, but never of a *hades* hewn in stone. Of Joseph’s own new tomb, but never of Joseph’s new *hades*.” With the Jews in the time of Christ, *hades* signified a place of departed spirits, as we have already shown. And we contend that Christ and his Apostles used the word in its commonly received acceptation.

6. My position that the ten tribes returned to their own country, and which I sustained by the testimony of Scripture, seems to be “a new idea” to my opponent. He claims that they will not be restored to Palestine till after the resurrection, and contends that the resurrection of the “dry bones,” in Ezek. 37 ch., represents the literal resurrection of the dead. Let us read a little, and see. “The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about; and behold, they were very many in the open valley; and lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of

the Lord. Thus saith the Lord God unto these bones; Behold I will cause breath to enter into you, and ye shall live; and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied, as I was commanded; and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to its bone." (The resurrection commenced, then, while the prophet was prophesying, and, hence, cannot be the literal resurrection of the dead.) Now mark what follows: "And *when I beheld*, lo the sinews and the flesh came upon them, and the skin covered them above: but there was no breath in them. Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied, as I was commanded, and the breath came into them, and they lived, and stood upon their feet, an exceeding great army." (Here the resurrection is completed. And now follows the explanation of it.) "Then he said unto me, These bones are the whole house of Israel; behold they say, Our bones are dried, and our hope is lost; we are cut off, for our parts. Therefore prophecy, and say unto them, Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord when I have opened your graves, O my people, and brought you up out of your graves, and put my Spirit in you, and ye shall live, and shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." Now let it be observed that Ezekiel was prophesying at the time of the captivity, when the Israelites were in bondage and spiritual death; and the vision of the "dry bones" was a significant and striking emblem of their destitute and peeled condition.—The graves are graves of captivity; and the resurrection a symbolic representation of the restoration to spiritual life in their own country, where God promises he would bring them, and where he did bring them, as I have shown, under Ezra and Nehemiah.

7. The gentleman has a great deal to say about "harmonizing the Bible." We must adopt his philosophy of man, and his views of the unconsciousness of the dead, in order to harmonize the Bible with itself.—This has been his chief argument from the commencement of this debate. But let us examine his method of interpretation. He finds certain obscure passages in the Old Testament; but instead of bringing these forward to the *light* of the New Testament, he carries the New Testament back to the *darkness* of the Old; and thus reverses the only legitimate method of interpretation. Every intelligent Bible student knows that the New Testament is a divinely inspired and infallible commentary upon the Old; and it is only in the light of its teachings that we are qualified to understand the Old Testament scriptures. Why is it that the Jews are rejected of God and despised of men, and are wandering outcasts in the world to this day? It is because they would not interpret the Old Testament Scriptures in the light of the New. In rejecting Christ and Christianity,

they have deprived themselves of all the light which the teachings of Christ and his Apostles have shed upon their own Scriptures; and hence they are wandering in darkness and error. As the Apostle says, "in reading Moses, 'the veil is upon their heart;'" but when they shall "turn to Christ" and his teachings for light, "the veil shall be taken away."—2 Cor. 3: 15, 16. It seems to me that my opponent is in the same unfortunate predicament—"in reading Moses" and the old Testament Scriptures as he does,—“the veil is upon his heart”—“nevertheless if he will turn to the Lord,”—to Christ and his Apostles for light, “the veil shall be taken away,” and he will see the subject differently from what he now sees it. Let the gentleman bring forward his Old Testament scriptures, then, and examine them in the light of the New Testament.

8. My friend asks, "If the spirit is immortal, as my opponent contends it is, why are we exhorted to seek for immortality?" I will answer that question. We are to seek for the immortality of the *body*. Even my opponent will admit that we have not obtained that yet. Very well, then, the immortality of the body is to be sought for in the resurrection of the dead. The wicked, who do not seek for it by patient continuance in well doing, will never obtain it. Their bodies will be raised, it is true, but not in "the likeness of Christ's most glorious body." "He that soweth to the flesh, shall of the flesh reap *corruption*;" but he that soweth to the spirit, shall of the spirit reap life everlasting." Gal. 6: 8. One of the elements of our being—the *spirit*, the "inner man," the "hidden man of the heart"—is immortal *now*. Peter applies to it the same term (*aphthartos*) which is applied to God in Rom. 1: 25 and 1 Tim. 1: 17, and which is translated "incorruptible" and "immortal." The other element of man—the *body*, the "outer man," the "tabernacle"—is *not* immortal now; but will be made so in the resurrection of the dead, when "this mortal (that is, the body) shall *put on* immortality." "It is sown a natural *body*, it is raised a spiritual *body*." 1 Cor. 15: 44. It is the design of Christianity to render these two heterogeneous elements of our being—the body and the spirit—perfectly homogeneous in the resurrection; not by conforming the spirit to the body, and making *matter* of it, as my friend does; but by conforming the body to the spirit, and making a *spiritual body* of it. "It is sown a natural body; it is raised a spiritual body."

9. I will now call your attention to Matt. 10: 28. "Fear not them which kill the body, but cannot kill the soul," &c. I quoted this passage to prove that the soul or spirit of man lives after the death of the body. But Eld. Grant says the *soul* here means the *eternal* life beyond the grave. See his tract entitled "The Rich Man and Lazarus." Who ever would have thought that the soul of man and eternal life beyond the grave were synonymous terms? Nobody, I presume, but Eld. Grant and his coadjutors in modern Saduceeism. This is one of the sublime discoveries of his new theology, which he claims so beautifully harmonizes the Bible.—The *psuche*, then, and the *zoen aionion*, are one and the same thing. Let us, therefore, use them interchangeably, or substitute the one for the other, and see what sense it will make. "The eternal life that sinneth it

shall die." "My eternal life doth magnify the Lord." "I saw under the altar the eternal lives of them that were beheaded." "And the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living eternal life." Such, my friends, is the absurdity of the gentleman's position.

I will now call your attention to another argument in favor of the conscious existence of the spirit after death, based on Luke 20: 37. "I am the God of Abraham, the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living; for they all *live unto him*." This is the language which Christ employed to refute the "Sadducees, who say there is no resurrection, neither angels nor spirits." Their denial of the resurrection was but a consequence of their disbelief of the conscious existence of spirits after death.—They claimed that man had no more an existence after death than he had before his creation. Hence there could be no resurrection, because there was nothing to be raised. This was the foundation of their no-resurrection superstructure; and hence all Jesus had to do to overthrow their theory was to strike out the foundation and let the superstructure fall. This he did by proving from the Pentateuch (authority which they admitted) that Abraham, Isaac, and Jacob, were still alive; that though they were dead to men, to the external world, they were *alive* to God and the world of spirits—*they all live unto him*." The argument is purely syllogistic, and may be stated thus: God is not the God of the dead, but of the living. But he is the God of Abraham, Isaac and Jacob. Therefore, Abraham, Isaac and Jacob are living.

Now I claim that the Sadducees were more logical in their reasoning than my friend, Mr. Grant. They believed, as he does, that when man died he utterly ceased to exist, but they drew a very different conclusion from this hypothesis. They claimed that there could be no resurrection of a non-entity. But my opponent claims there can be. I deny it. I say that if the gentleman's position is correct—that death is an entire extinction of being—then the Sadducees were right in denying the resurrection; their conclusion was more logical than my opponent's. I do not dispute that God can *create* a new man as he did the first one; but I deny that there can be any resurrection, on the gentleman's hypothesis. If man ceases to exist at death, if he is remanded to blank nothingness from whence he came, if he is no more an entity than he was before he was created, he never can be raised from the dead. If he ever lives again, it will be by virtue of a *new creation*, and not a resurrection. There must be something to preserve a man's identity between death and the resurrection—some connecting link between the ante-resurrection man and the post-resurrection man; and what can that be if it is not the spirit, which preserves its conscious existence between death and the resurrection?

I will occupy the balance of my time in presenting a few other arguments in support of my proposition. Rom. 8: 38. "For I am persuaded that neither *death* nor life, nor angels, nor principalities,

nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord." Love is a conscious emotion, and implies conscious existance. Consequently, if death puts an end to all consciousness, it separates us from the love of Christ. But the apostle affirms that death cannot do this. Therefore, death does not put an end to our consciousness. If the gentleman's position be true, then Abel, and Abraham, and David, and Isaiah, Paul, and all the prophets, apostles, and martyrs, have been separated from the love of God for many ages. Death has rendered them unconscious, and blotted out their existance until the resurrection.

In connection with the passage already cited, I will quote another from Rom. 14: 8. "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live or die, therefore, we are Lord's" The idea in this passage is, that death does not dissolve our relation to the Lord Jesus Christ. This, of course, it would do if it reduced us to non-existence. Again, the apostle says, "For this cause I bow my knee to the Father of our Lord Jesus Christ, in whom the whole family in heaven and on earth is named." This shows that we belong to the Lord's people, to the same family, that we sustain the same *relation* to him wherever we may be. No outward circumstances can affect that relation.

It was not the faith of the Apostle Paul that he should be unconscious after death. Hear what he says in Phil. 1: 21." For me to live is Christ, but to die is gain. But if I live in the flesh, this is the fruit of my labor; yet what I shall choose I know not. For I am in a strait betwixt two, having a desire to depart, and be with Christ, which is far better. [*Time expired.*]

FIRST SPEECH OF ELD. GRANT.

Mr. Chairman, Ladies and Gentlemen:

In connection with the manuscript of the tenth century, we also named one of the seventh century, in which the account of the Rich Man and Lazarus is preceded by the sentence, "And he spake also another parable," &c. But we shall not dwell upon the parable this evening. We regret exceedingly that we have not time to take it up more fully. But we must bring our discussion on this question to a close this evening. There was a little misrepresentation of the quotation which we gave from Thompson's translation of 1 Peter 3: 18-20. We will give it again: "Brought to life by that Spirit with which he went, and to the spirits, which are (now) in prison, made proclamation at the time they were disobedient, when the long-suffering of God was waiting once for all in the days of Noe, while the ark was a building." Our attention was called to Josephus for proof that *hades* is a place where spirits are conscious. Josephus does not say one word about *spirits* in the whole account. He says *souls*.

Our discussion is in relation to the *spirit*, and we purpose to show that spirit and soul are not identical and never used interchangeably in the *Bible*. We were referred to Matt. 10: 28. This is irrelevant, as it is about the *soul*. We have a translation, a very able one, in which this is rendered "future life." The word here rendered soul is rendered life and lives forty times in the New Testament. Man has no power over the *future life*. My brother made a point on the expression "angels and spirits." We read in the *Bible* "angel nor spirit." We say *hades and sheol*, meaning the same thing—not two places. Angel and spirit are two names for the same class of beings.

We were then referred to a passage where it is said, "God is not the God of the dead but of the living." It will be remembered that this is a discussion, or talk, with the Sadducees, who denied that there is any resurrection. The object of the Savior is to prove the opposite,—he says: "as touching the resurrection of the *dead*;"—not the conscious state of the spirit. The Sadducees told Christ the circumstance of the woman who had seven husbands and enquired whose wife shall she be "in the resurrection;" He answers: "but as touching the resurrection of the *dead*, have ye not read that which was spoken unto you by God, saying I am the God of Abraham, and the God of Isaac, and the God of Jacob." What is the Savior endeavoring to prove? The resurrection of the *dead*. Suppose we admit they are alive all the while, how has he proved a resurrection?" But if they are really *dead*, all is plain. Says Paul, "God, who quickeneth the *dead*, and calleth those things which be not as though they were." When this was spoken, Abraham, Isaac and Jacob were *dead*; God is not the God of the *dead* but of the living." "But as touching the resurrection of the *dead*.... I AM the God of Abraham, and the God of Isaac, and the God of Jacob," This is the argument of the Savior. But if they are not *dead*, they have no need of a resurrection. "Christ both died, and rose, and revived that he might be Lord *both* of the dead and the living." God hath given Christ power to raise the dead. Then somebody is dead, and needs a resurrection. Christ says: "I am the resurrection and the life: he that believeth in me, though he were dead, yet *shall* he live;"—not *is* alive. It is said we overthrow the resurrection with our view. We think our brother overthrows the resurrection with his view. If they are not dead they need no resurrection.

We are referred to Rom. 8: 35. "Who shall separate us from the love of Christ," &c. My brother argues that they must be *alive* if they love. True. The apostle does not say *our* love, but "the love of Christ." Let me read another passage. Speaking of those who are dead, says Solomon, "their love.... is now perished." Christ lives, and loves the sleeping saints, and is to bring them up again from the dead. We love friends who are dead. They do not love us. If they do Solomon is wrong.

My friend refers to Eph. 3: 15, as proof that the spirit is conscious.

There is nothing said about the spirit. The passage reads: "Of whom the whole family in heaven and earth are named." Enoch and Elijah were translated and did not see death. Another company were raised at the resurrection of Christ. We have yet to learn that they are in heaven without bodies. But my friend says they go to *hades* and not to heaven. Now he is trying to prove they are in heaven; but last night they were in *hades*! Perhaps he can straighten this, I can't.

Mr. Chairman: We wish to look over some points. We have been thinking considerable to-day of the spirit as defined by my friend. He says the body is a *house*, or tabernacle for it; that it lives in the body, like a man in a house, and at death it goes out.—Let this house correspond with the body of man, and myself in it, represent the spirit. You could not give commandment to my house, or write letters to it; but to *me*. So all the teaching of God would be addressed to the spirit if this view is correct. We wish to follow this point a little further, and apply his definition to one of his strong proof texts, 2 Pet. 1: 13-15. "Yea, *I* think it meet, as long as *I* am in this tabernacle, to stir you up, by putting you in remembrance; knowing that shortly I must put off this *my* tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover *I* will endeavor that ye may be able after *my* decease to have these things always in remembrance." Let me illustrate this: Let this case in which I carry my Bible, represent the tabernacle or body. Let this Bible in it represent the *spirit* of man. Let us now read these verses: [Here Mr. Grant illustrated his meaning by the book and ease concluding and showing that, by his opponent's definition, it was the *spirit* that died and not the body, and resumed.] *My* and *I* mean the same thing. Hence according to his definition the *spirit is dead*! Let us give a popular definition of the spirit. It is said to be "spiritual, simple, uncompounded, immaterial, indivisible, indestructible, intangible, without exterior or interior surface, is not extended, and can never come into contact with matter." It is "immaterial." So is *nothing*! "Uncompounded," So is nothing! "Indivisible," So is nothing! "Indestructible," So is nothing! It is "without exterior or interior surface." So is NOTHING!! And this is said to be "the real man." How does such a being praise the Lord? he can't praise without organs of speech. As soon as we admit that the spirit has them, it is no longer "immaterial," and the whole definition falls to the ground. "No exterior or interior!!" Just think of such a man or being! Get an idea of him if you can! Nothing cannot be extended; if it could it might be brought in contact with *something*, and then we might form some idea of it. The popular definition of the Spirit is the best definition of *nothing* we have ever seen. We admit *nothing* is "immaterial, uncompounded, indivisible, and without exterior or interior parts." Was such a Moses on the mount of transfiguration? Was such a *non-entity* carried by the angels into the bosom of another *non-entity*? What does such a being need of

water? It may do to talk this to those who receive doctrines without thinking.

MR. CLAYTON. I wish to correct the gentlemen. He is not replying to *my* arguments. I do not endorse these writers.

MR. GRENT resumed:

We will now read from Mr. Lee, on the same point. He says the spirit is "*without* figure, form, color, impenetrability, exterior, divisibility, gravitation, attraction or repulsion!!" He says: "No one will contend that an immaterial, intangible, indivisible soul can be cut to pieces with saws, knives or axes." "An immaterial, uncompounded spirit cannot be affected by material fire." "God cannot destroy that which is uncompounded, or divide that which it indivisible." Could such a non-entity go and preach to a congregation of non-entities?

Let Mr. Drew speak on the subject. He is known as an able defender of the doctrine of the immortality of the spirit. He says: "As an immaterial substance has no surface, it is a contradiction to suppose that matter can ever be brought in contact with it. To suppose such a contact *possible*, is to suppose a surface in an immaterial being, which at the same time is excluded by its natural immateriality. Whatever has an *exterior* must have an *interior*, and what has both, must be extended. An immaterial substance has *no surface*, and that which has no surface can never be brought into contact with that which has; it therefore follows that the soul must be inaccessible to all violence from matter, and that it cannot perish through its instrumentality."

Says Dr. T. Spicer in a late work entitled "Spirit Life:" "There is no conceivable connection between *matter* and *thought*." "The soul exists wholly independent of the body which it inhabits, although there are certain actions it cannot perform without using the the body to which it belongs. It can neither see, hear, nor speak, without using the body." What a sad state to be in! How could such a spirit praise the Lord? It is unfortunate to be *deaf*; extremely so, to be *deaf* and DUMB; but to be *deaf* and DUMB and BLIND is next to non-existence!! We can say with a full heart, that we are thankful that we are not compelled to believe such nonsense.

The crowning point of our brother's argument is to prove that the spirit is *conscious* in *hades*. If we prove that it is *not conscious* there, the whole argument of my opponent falls to the ground.—*Hades* and *sheol* are used interchangeably. Says Dr. Kitto, in his *Cyclopedia of Biblical Literature*, "A careful examination....willlead to the conclusion that....no....sanction....to an intermediate state is afforded by those passages where *hades* occurs; but that they denote the grave....both of the righteous and wicked."

Dr. Geo. Campbell, the Presbyterian commentator, says: "In my judgment *hades* should never, in Scripture, be rendered hell. *Sheol* the corresponding Hebrew word, signifies the state of the dead in general, without regard to goodness."

Moses Stuart says :—" *Hades* means grave, sepulchre, depository of the *dead*."

We remarked that the Bible *hades* never meant, when used literally, a place of consciousness. We will read a little from heathen writers, who invented a *hades* of consciousness. "One part of Pluto's dominion is called *Elysium*, or region of delights. Good souls go into this part, after they are purged from their light offences in this world. This Elysium has all manner of pleasant things; such as shady groves, verdant fields, soft breezes, and a river called *Lethe*, which causes forgetfulness of all former troubles, after drinking its waters." One part was assigned to the good, and the other part to the wicked. The Catholics have fixed up one part into purgatory, and received large sums of money for pretending to pray souls out of this place.

Let us look at the Bible *hades*. "And the sea gave up the dead which were in it; and death and *hades* delivered up the *dead* which were in them, and they were judged, every man according to their works." Rev. 20: 13. The heathen taught differently from this; hence God instructs the wise man to say, "There is no work, nor device, nor knowledge, nor wisdom in" *sheol* or *hades*. Luther, when referring to this passage says: "Another proof that the dead are insensible. Solomon thinks therefore, that the dead are altogether asleep and think of nothing. They lie, not reckoning days or years, but when awakened, will seem to themselves to have slept scarcely a moment." Shall we believe the Bible description of *hades*, or heathen mythology?

Wm. Tyndale, who gave us the first printed edition of the Bible in English, in answer to Thomas More, the Platonist, says:—"And ye in putting them (spirits) in heaven, hell and purgatory, *destroy* the arguments wherewith Christ and Paul prove the resurrection ---- If they be in heaven, tell me why they be not in as good case as the angels be? And then what cause is there of the resurrection?"

McCulloch, in his able work on the "Credibility of the Scriptures," says:—"There is no word in the Hebrew language that signifies either soul or spirit, in the technical sense in which we use the terms, as implying something distinct from the body."

My friend says, Christ endorsed the doctrine of the Pharisees concerning *hades*, in the parable of the Rich Man. This parable is found in the Jewish Talmud and was employed by the Savior to illustrate the future history of the Jews. It is singular that Christ should have used a parable to contradict plain Scriptures, which is the case provided this parable applies to the state of the dead.

My brother says, parables are founded on fact. Is the parable of the trees, in Judges 9: 8-15, which went to choose a King to rule over them founded on fact? Is the parable of the eagles, in Ezek. 17: 2-8, founded on fact? Yet it is asserted that all parables are founded on facts. One of the doctrines of the Pharisees was a belief in the conscious state of the spirit between death and the resur-

rection. The Sadducees denied this and the resurrection of the dead. Both were wrong. Hence Jesus says: "Beware of the.... doctrines of the Pharisees and of the Sadducees, one believed the spirit is *conscious* and the other denied the resurrection.

MR. CLAYTON. I said all *Christ's* parables.

MR. GRANT resumed :

Did Jesus endorse all the teachings of Josephus? a man who rejected Christ? Let us see what the Bible says about *hades*.—The Savior endorsed what the *Bible* teaches. In Gen. 42: 38, Jacob said: "My son shall not go down with you; for his brother is *dead*, and he is left alone: if mischief befall him by the way in which ye go, then shall ye bring down my gray hairs with sorrow to (*sheol*) the grave." Does the spirit take gray hairs down to *sheol*, or the state of the dead? Take another example: "If these men die the common death of all men, or if they be visited after the visitation of all men; *then* the LORD hath not sent me. But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the *pit*; then ye shall understand that these men have provoked the Lord. And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that *was* under them: And the earth opened her mouth, and swallowed them up, and their houses, and all the men that *appertained* unto Korah, and all *their* goods. They, and all that *appertained* to them, went down alive into the *pit*, and the earth closed upon them: and they perished from among the congregation." Numb. 16: 30-33.—The word here rendered *pit* is *sheol* or *hades*. In this case the earth opened and they went down *alive* into *sheol*, with their houses and all their goods! Houses and goods are strange things to put into the *hades* of Josephus and my brother, with immaterial spirits!! Says David, "In death there is no remembrance of thee; in the grave (*sheol*) who shall give thee thanks?" Again, he says: "Let the wicked be ashamed, and let them be SILENT in (*sheol*) the *grave*." Are the wicked "silent" in the *hades* of Josephus and the Pharisees? Again, *sheol*, "the grave cannot praise thee," says Hezekiah, but "the living, the living, he shall praise thee as I do this day." We read of a company "which are gone down to (*sheol*) hell, with their weapons of war; and they have laid their swords under their heads." Ezek. 32: 29. Do immaterial spirits take their swords and weapons of war with them? Let us look at Job's idea of this place. He says: "Are not my days few? cease, *then*, and let me alone, that I may take comfort a little, before I go *whence* I shall not return, *even* to the land of darkness and the shadow of death; a land of darkness, as darkness *itself* and of the shadow of death, without any order, and *where* the light is as darkness."

I had rather stay upon the earth, than to go to such a paradise. No "order,"—and "where the light is as darkness;... as darkness itself?" yet we are told this is a very pleasant place to go to, away down under the earth, where Josephus and the Pharisees locate *hades*!!

SECOND SPEECH OF ELD. CLAYTON

Mr. President, Ladies and Gentlemen:

I have here a standard Greek Lexicon—Robinsons—and I will read his definition of *hades*. He says: "In the New Testament, *hades* is the abode or world of the dead. According to the notions of the Hebrews, it was a vast subterranean receptacle, where the souls of the dead existed in a separate state until the resurrection of their bodies. The region of the blessed during this interval, or the inferior Paradise, they supposed to be in the upper part of this receptacle; while beneath was the abyss or Gehenna, Tartarus, in which the souls of the wicked were subjected to punishment." That *Tartarus* is not an imaginary but real place, is evident from the testimony of Peter, who informs us that "God spared not the angels that sinned; but cast them down to *Tartarus*." If no such place exists, then Peter did not tell the truth. Here I rest the whole matter. The statement of Robinson of the opinion of the Jews respecting *hades* agrees substantially with that of Josephus, already referred to; and I affirm that the Saviour endorsed it by using the word in its common acceptation. But I need say no more on this point at present.

The gentleman says that in the passage referred to in Luke 20: 37, the Saviour is proving "the resurrection" and not the consciousness of the dead. I admit he is proving the resurrection; but how does he do it?—That is the question. I answer, by proving that there was something to be raised. I have already shown that the Sadducees based their denial of the resurrection on the hypothesis of the non-existence of spirits. Death with them was an eternal extinction of being. When a man died, according to their philosophy, he ceased to exist as effectually as though he had never been created. And hence there could be no resurrection, because there was nothing to raise. Jesus proved to them by a quotation from the Pentateuch that their hypothesis of the non-existence of spirits was false; that Abraham, Isaac, and Jacob, though dead to them, were *alive to God*; and therefore would be raised from the dead.

I asked my opponent a question in relation to man's identity. He says his identity is his physical organization. It is by that his friends recognize him. I did not, however, ask the question in relation to man's identity *now*, but in relation to his identity between death and the resurrection.

MR. CLAYTON, turning to Mr. Grant, asked. What will be your identity *then*, sir?

MR. GRANT replied, I shall be dead, sir.

MR. CLAYTON continued: Unless he rises from the dead, the moment his body decomposes, there will be a time when he will have no identity. His physical identity will be lost when his body goes into non-existence, and if any space of time occurs between that and the resurrection, he will have no identity during that time. Hence if he ever exists again, it must be by virtue of a new creation.

The "tabernacle" is again referred to. I think you must understand the subject after the illustration the gentleman gave. It was very simple.

But unfortunately he got Peter out of his body in the middle of his sentence. He had him say half the sentence in the body and the other half out of it, in order to prove the death of his spirit. If this is the gentleman's mode of reasoning, I do not wonder he is in the dark.

The gentleman goes still to the Old Testament to prove his position.—Why does he not come to the New Testament, and test his theory by the teachings of Christ and his Apostles? I claim that the Apostles knew more about the subject in debate than the patriarchs and prophets of ancient times. They spoke of things as they saw them afar off. They had but glimpses of a new order of things to be introduced. But in connection with this new order of things, we have more light on the subject. I claim that the New Testament is an infallible commentary on the Old, and that it is only in the light of its teachings that we can understand the Old Testament scriptures.

My opponent says a spirit is a nonentity. And to ridicule my position, he gets a spirit nonentity preaching to a congregation of spirit nonentities in *hades*. It cannot be that the gentleman believes in spirits at all; or if he does, they are material spirits, material angels, and a material God.—He affects to ridicule everything that he cannot touch, taste or handle! This may argue very well for his five *senses*, but it is a bad index of his *faith*. I am bound to believe in the existence of things which I cannot test by my outward senses; in God, angels, demons, and disembodied human spirits; for the Bible assures me that such beings exist; and I am ready to believe in them upon the authority of God.

But the gentleman quotes a passage to prove that "the dead cannot praise God." Who ever believed they could? I claim that death is the absence of life from the body; that the spirit of life departs and leaves the body dead in the absence of it; and that at the resurrection it is restored to the body again. The resurrection is the resurrection of the body; and hence it is said in Matt. 27; 52, "Many of the *bodies* of the saints which slept arose, and came out of their graves after his resurrection, and went into the holy city, and appeared unto many." Of course the dead body which goes down to the grave does not praise God—no one will claim that; hence, when my friend proves that the dead do not praise God, he proves nothing contrary to my position. He spent a considerable portion of his time in replying to the theory of Dr. Spicer, that the "spirit cannot hear without physical ears, see without physical eyes, or speak without a physical tongue." But I do not endorse Dr. Spicer. I have contended from the commencement of this discussion that the spirit has a *form* corresponding with the outlines of the physical organism; and that it has all the members of the body—the eyes, and arms, and fingers. The rich man in *hades* wished Abraham to send Lazarus, that he might dip the tip of his finger in water and cool his tongue; for he was tormented in that flame. My friend contends that *hades* is a state of entire unconsciousness; consequently the account of the rich man and Lazarus should read in this way: "The rich man died also, and was buried, and in the *grave*, in a state of unconsciousness, he lifted up his eyes, and saw Abraham afar off in another grave, and unconscious Lazarus in his bo-

son. And the unconscious rich man cried, and said, unconscious father Abraham have mercy on me, (laughter, and applause) and send unconscious Lazarus, that he may dip the tip of his unconscious finger in water, and cool my unconscious tongue; for I am tormented in this state of unconsciousness. But unconscious Abraham said, unconscious son, remember that thou in thy life-time received thy good things, but Lazarus the evil things; and now, in this state of unconsciousness, he is comforted, but thou art tormented. And, besides all this, between our grave and your grave there is a great gulf fixed; so that they that would pass from our grave to your grave, cannot; neither can they pass from your grave to ours who would come from thence."

We come now to the gentleman's oft repeated text, "*The dead know not anything.*" Eccl. 9: 5. "For the living know that they must die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten."

"This passage is the gospel of Materialists—the grand fundamental proposition which gives vitality to the whole system. "*The dead know not anything,*" is to the Materialist the most momentous declaration in all the book of God. It is to him expressive of the most transcendently sublime truth that can possibly meet the conceptions of mortal intelligence. In the purposes of Materialism, this proposition is the grand radiating centre to which all other truths in the great system of God's moral government are entirely subordinate. It embraces within its precincts the *ultima thule* of all that is grand and glorious in the system of human Materialism. Hence should the system lose its support from this text, the entire superstructure must at once tumble into ruins. Well may its advocates be fearful of the result of a faithful and candid examination of this text. Let us now proceed to a fair and critical examination of the passage. The phrase "the dead know not anything," must be either taken without any qualification whatever, or it must be *restricted* in its import. For it must be conceded on all hands, that whatever rule of interpretation is applied to one part of a verse, the different clauses of which are intimately and inseparably connected, the same rule must likewise be applied to the whole verse. Hence, if the declaration "the dead know not anything," be taken without any qualification, so must also the following clause, "neither have they any more a reward." The same rule of interpretation must evidently be applied to both of these sentences.—Thus, then, if Solomon's language in this verse be taken in an unrestricted sense, it must of necessity be understood as denying in positive terms *the resurrection of the dead*. The proposition, "neither have they (the dead) any more a reward," taken without any qualification, is as pointed a denial of future retribution as could well be expressed in language.

"Many other declarations in the sacred Scriptures similar to the one under notice might be cited, which, without any limitation of meaning, most certainly conflict with the doctrine of life and immortality as brought to light in the gospel of Christ. David, in Psalms 88: 4-5, says: "I am counted as them that go down to the pit, I am as a man that hath no strength; free among the dead, like the slain that lie in the grave, whom

thou rememberest no more; and they are cut off from thy hand." Again, in Job 7: 9. "As the cloud is consumed and vanisheth away, so he that goeth down to the grave *shall come up no more*." Now, if this language be taken without qualification, then, what becomes of the doctrine of the resurrection of the dead? We must, then, either *qualify* the language of Solomon, now under consideration, or else, with the ancient Sadducees, frankly deny the resurrection of the dead, and the doctrine of a future retribution. Now, which horn of the dilemma will my friend Mr. Grant, take? If he is disposed to abandon the doctrine of the resurrection of the dead in order to uphold his theory of unconsciousness, let him say so at once, and deny that there is *any* future life. But Materialists tell us that the clause, "neither have they any more a reward," is qualified by the context. In this view I heartily concur. Well, then, let us read the passage in its connection. "For the living know that they must die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, are now perished; neither have they any more a portion forever in any thing that is done *under the sun*;" that is, says the Materialist, "the dead have no more a reward forever *under the sun*." So we say, also, the dead "*know not any thing under the sun*," that is upon the earth; for, note the fact, that if one of these declarations is qualified by *under the sun*, the other is also thus qualified. Hence according to this position, which is the only one that can be taken without an express denial of a future life, my opponent will be constrained to renounce all claim to this text, as affording any support to his peculiar views of the dead.—But, the end is not yet. If the declaration "the dead know not anything," be interpreted without any reference whatever to "the land of the living," yet it by no means proves that the dead are absolutely destitute of *all knowledge*. For I assert fearlessly that by the same kind of testimony upon which my opponent relies with so much confidence, I can also demonstrate from the word of God, the unconsciousness of *the living*. This may be a startling proposition to my opponent; but I hope its demonstration may lead him to review his position, and to abandon the pernicious error which he has, honestly no doubt, but unfortunately embraced. Let us, then, appeal to the word of God. 2 Sam. 15: 11.—How readeſt thou? "And with Absalom went 200 men out of Jerusalem, who were called; and they went in their simplicity, *and they knew not anything*." This perhaps may be a new idea to my opponent, but the Bible some how seems to be *full* of new ideas to him. According to his theory, these 200 men, who went out of Jerusalem at the call of the trumpet, were perfectly *unconscious*. For it is expressly declared that they *know not anything*, which, in the vocabulary of my opponent, means the total cessation or extinction of all the powers of intellect—a state of complete unconsciousness. It will be perceived that the phraseology in this passage is exactly the same as that of my opponent's favorite text. And if the phrase, "know not anything," means unconsciousness when applied to the *dead*, it must also, according to the dictates of reason and common sense, have the same signification when applied to the *living*.—

Again, Paul, in 1 Tim. 6: 4, in relation to the individual who rejects the counsel of God, declares, "He is proud KNOWING NOTHING." Should this language be taken without qualification, and receive such an interpretation as accords with my opponents position, it would demonstrate an entire destitution of knowledge on the part of all who will not consent to the wholesome teachings of the blessed Savior."

I sincerely hope that this exposition may not be without its effect on the mind of my opponent in leading him to a careful review of his position. For certain it is, that if this text does not sustain his position, he has nothing that will in the Bible. The gentleman himself will admit that this is the strongest passage in the Bible which he claims in support of his position. But I have shown that if the phraseology of this passage proves the unconsciousness of the *dead*, the same phraseology in other passages proves the unconsciousness of the *living*. Hence his theory must fall to the ground. It has no foundation in the word of God. It cannot stand the test of a fair and legitimate interpretation of the Scriptures. But let us pass to another argument.

The gentleman says the Savior told his disciples to beware of the doctrine of the Pharisees; and intimates that he had reference to their doctrine of the conscious existence of the spirit after death. But that does not necessarily follow. The Savior had an eminent disciple called Paul, who declared himself to be "a Pharisee and the son of a Pharisee." Acts 23: 6. Now, we enquire, what was it that constituted a man a Pharisee—that distinguished him as such from the other sect of the Jews, called the Sadducees? I answer, it was a doctrinal, and not a personal peculiarity. And hence Paul could not have been a Pharisee without holding the doctrines which they held, and which distinguished them from other sects. Now what were these? I answer,

1. The resurrection of the dead.
2. The existence of angels: and,
3. The existence of disembodied spirits.

All these items the Sadducees denied. Hence the denial of these doctrines constituted a man a Sadducee, while the acknowledgement of them constituted a man a Pharisee. Therefore, to have been a Pharisee, Paul must have believed all of these doctrines. To have believed the first, would have made him only one third a Pharisee; to have believed the first and the second, would have made him only two-thirds a Pharisee; but to have believed them all, would have made him a whole Pharisee; and that is just what he said he was—"a Pharisee and the son of a Pharisee." That he did endorse all these doctrines, is most evident from his own teaching on the subject. He taught the first—the resurrection of the dead—in the 15th of 1 Cor.; the second—the existence of angels—in Acts 27: 23, and in Heb. 1: 5-13; and the third—the conscious existence of the spirit after death—in 2nd Cor. 5: 1-9, and in Phil. 1: 23.

I will now conclude the discussion of this proposition, on my part, by presenting a brief summary of the ground which I have gone over. I have proved, *first*, that there is an intelligent spirit in man, from the fact that it is the subject of regeneration; that the power of volition or will-

ing is predicated of it; and that it is declared to be intelligent, or to *know* the things of man; that it is formed *within* man, and has a form corresponding with the outlines of the body which it inhabits; that it is the "inner man," "the hidden man of the heart," the "I" which occupies "the tabernacle" of the body; and that it is *incorruptible*. I have proved, secondly, that this spirit is separated from the body at death, by such Scriptures as these: "There is no man that hath power over the spirit to retain the spirit." Eccl. 8; 8. "Then shall the dust return to the earth as it was, but the spirit shall return to God who gave it." Eccl. 12: 7. "Father into thy hands I commend my spirit. And when he had thus said, he gave up the spirit." Luke 23: 46. And they stoned Stephen calling upon God, and saying, Lord Jesus receive my spirit." Acts 7: 59. As the body *without* the spirit is dead, so faith without works is dead also." James 2: 26. I have proved that the spirit thus separated from the body, is in a conscious state between death and the resurrection, from the case of the thief; the Rich Man and Lazarus; the spirits in prison; Moses on the mount; Christ's refutation of the Sadducees; and a variety of other arguments. [*Time Expired.*]

SECOND SPEECH OF ELD. GRANT.

Mr. Chairman, Ladies and Gentlemen:

This evening closes the discussion of this question. It is not expected we will advance new arguments, but simply review the old ones. We were referred to a description of *hades* which said, "it is *supposed* to be" so and so. The Bible does not deal in *supposition*. It gives a positive definition of *hades*. My opponent says *tartarus* is a *place*, or Peter did not instruct us correctly. We believe it is a place. But where is it? We will read another extract. Dr. Parkhurst, the Lexicographer, says: "It appears from a passage in Lucian, that by *tartarus* was meant, in a physical sense, the bounds or verge of *this material creation*." Abundance of similar testimony can be produced.

My brother says the Savior used the word *hades* in the common acceptance of the word. So he does in the Bible sense.

He says that Jesus and his apostles knew more than the prophets; and rather ridiculed us for looking into the Old Testament for proof. Mr. Chairman, was not the Holy Spirit as intelligent when it taught the prophets, as when it taught the apostles? He says I do not believe in the Spirit. I *do*, Mr. Chairman. I believe in the influence of the Holy Spirit which proceedeth from the Father.

He thinks that when the Bible says "the dead praise not the Lord," it means the body, which is the house. Did the house ever praise the Lord? No! It was *the man* in the house. He quotes Job 7: 9, which he thinks entirely overthrows our strong passage, as he is pleased to call it. "He that goeth down to the grave (*sheol*) shall come up no more." Why does he not let Job explain himself?

He says: "So *man* lieth down and riseth not; *till* the heavens be no more, they shall not awake nor be raised out of their sleep."

He says Paul endorsed the doctrines of the Pharisees. Did he endorse what the Savior repudiated? I should not dare to contradict the teachings of Christ as plain as that. My friend refers to Paul's desire to depart and be with Christ. The word rendered *depart*, occurs in Luke 12: 36, and is rendered *return*. "And ye yourselves like unto men that wait for their Lord, when he will *return* from the wedding." Hence some render Phil. 1: 23, "having a desire for the returning and being with Christ." "In twenty-two manuscripts of the Septuagint, including the Oxford, this word is used in Josh. 22: 8, for the Hebrew word which always means to *return*." "And he spake unto them, saying *return* with much riches unto your tents." Paul desired to be *translated* and be with Christ—not to go to *hades*.

When speaking before, we had just time to read Job's description of *hades*. We will look at it once more. "Are not my days few? cease then, and let me alone, that I may take comfort a *little*, before I go whence I shall not return, even to the land of darkness.... as darkness itself." Job asks the interesting question, "If a *man die shall he live again?*" The Savior answers, "I will raise him up at the last day." Job did not expect to go to a place like Josephus' *hades*, a paradise *in* the earth, fitted up by the heathen. In Job's *hades* there is no order, the rich and poor are there, laid side by side. The mighty conqueror and the poor peasant, the high and low, the haughty and the humble, all lie side by side in *silence*.

My friend's great argument through all this discussion, on which all hinges, consists in the endeavor to prove, in opposition to all these Scriptures, that the spirit of man goes to a conscious *hades* at death, to get a partial reward or punishment for deeds done in the body "where the light is as darkness," and this he calls *paradise*. How different from the *Bible* paradise! Says the Savior, "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God." Rev. 2: 7. In Rev. 22: 2, we learn that "the tree of life" is in the new earth, that is in the midst of paradise, and then the Thief will be remembered by the Savior. "The tree of life" is not in *hades*!

The Bible does not prove both sides of the question, when rightly understood. It is all in favor of unconsciousness between death and the resurrection, or it is all against it. We have shown from the Bible that man, the *whole man*, was formed "of the dust of the ground." Gen. 2: 7. "The Lord God formed *man* of the dust of ground, and breathed into his nostrils the breath of life, and man became a living soul, or living being, or living animal, as Kitto says it should be rendered.

This is the *real man* according to the Bible, the living, accountable being; and we have no record of having anything else put into man, but the "breath of life." The spirit is never called man. This spirit, or breath,

is in his "nostrils," and we have no proof, Mr. Chairman, to show that anything else leaves him at death, but this "breath of life." It remains to be shown by our opponent, from a single passage, that anything else leaves man at death but this "breath of life." Most of the passages brought by my friend have no relevance whatever to the subject, because they say nothing about the spirit. We are sorry he has not adhered more closely to the question.

Let us notice again a few examples of the use of the word rendered spirit. "And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the *breath* of life, from under heaven; and everything that is in the earth shall die."—Gen. 6: 17. "And they went in unto Noah into the ark, two and two of all flesh, wherein is the *breath* of life."—Gen. 7: 15. "The Lord brought an east *wind* upon the land all that day, and all that night; and when it was morning, the east *wind* brought the locusts."—Ex. 10: 13. "One is so near to another, that no *air* can come between them."—Job 41: 16. "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one *breath*."—Eccl. 3: 19. "His *breath* goeth forth, he returneth to his earth; in that very day his thoughts perish."—Ps. 146: 4. "Thou hidest thy face they are troubled; thou takest away their *breath*, they die, and return to their dust."—Ps. 104: 29. The word rendered *breath*, *wind* and *air*, is the same that is rendered *spirit* in Eccl. 12: 7, where it is said "the *spirit* shall return unto God who gave it." The corresponding Greek word is found in the following passage: "The *wind* bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth."—John 3: 8. Job says, "The *spirit* of God is in my nostrils." Why does not my friend meet these Scriptures? Why does he pass them unnoticed?

Mr. Chairman, we hold that the brain is the organ of thought; that when the man's brain ceases to act, he stops thinking.

In Gen. 3: 19, we read, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." My friend will dodge, I suppose, and say that is the *body*. Does God talk to a man's house, or body? If my brother's position is correct, the Lord talks to the spirit *in* the house, and says, "dust *thou* art, and unto dust shalt *thou* return."

I would ask, is Adam now dead or alive? Satan addressed him and said, "Ye shall *not* surely die." God says, "Thou shalt surely die." Mr. Chairman, which told the truth? It is certain that neither the *Lord* nor *Satan* spoke to the house, or body. Why was *Adam* driven from the tree of life? Let the Bible answer. "Lest he put forth his hand, and take also of the tree of life, and eat, and live forever."

But my friend says the spirit is immortal. We fail to see his proof. Adam was driven from "the tree of life" lest....he eat and live forever." How is man to obtain immortality? Paul answers, "by patient continuance in well doing." Would the apostle exhort us to seek for immortality, if we have it already?

Says the Savior, "To him that overcometh, will I give to eat of the tree of life which is in the midst of the paradise of God."

If man does not die, he needs no resurrection. God has certainly promised it, and he would not promise it if it was not needed. Says Paul, "If after the manner of men I have fought with beasts at Ephesus, what advantageth me, if the *dead rise not?* let us eat and drink; for to-morrow we die." 1 Cor. 15: 32. We have shown by Eccl. 9: 10, that there is no knowledge in *hades* or *sheol*, between death and the resurrection. *This point has not been met.* It has been sneered at, and our friend has turned many strong points which he could meet in no other way, into *ridicule*. There is no possibility of evading this Scripture. My friend contends that these imaginary etherialities go to God when man dies. He then tells us they go to *paradise*, which he affirms is in *hades*. Then it follows that God must be in *hades*! Mr. Chairman, this is a *new* idea. If God is in *hades* as much as any where, then when the spirit or breath, leaves man it goes to God in the *atmosphere*, as truly as any where else."

Must I embrace such an absurdity, as to suppose that spirits go to *hades* when they go to God? and yet I am taught to pray, "Our Father which art in *heaven*." Is heaven in *hell*!! If these spirits have gone to God, he must be in *hades*, or they in heaven. My brother says they are not in heaven, but in *hades*; then it follows that God is in *hades*, and the Lord's prayer is not correct. There is no chance to dodge this point, and we think it will take "all kinds of twisting and turning" to get out of this dilemma.

In Psalm 115: 17, we read "The dead praise not the Lord, neither any that go down into *silence*." No praise in *hades*!! The wicked are declared to be silent there too! We have brought *positive* testimony to prove men are *dead*, and know nothing. Men, angels, Christ and God unite to declare this great truth. Why does not my friend meet these Scriptures? Will he attempt to impeach the witnesses?

"Then said Jesus plainly Lazarus is *dead*." But "the dead know not anything." Then Lazarus knew not anything.

Let us bring the testimony of our heavenly Father on this point. He says to Abraham, "Thou shalt go to thy fathers in peace, thou shalt be buried in a good old age." He addresses the conscious part of Abraham, not the *house*.

My friend admitted the other evening, that Moses was *dead*. Let us look at this again. "The Lord said unto Moses, 'Thou must die.'"—Which part did he speak to when he said this? "And the Lord said unto Moses, behold thou shalt sleep with thy fathers.... So Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord; and he buried *him*." "Now after the death of Moses, the servant of the Lord, it came to pass, that the Lord spake unto Joshua the son of Nun, Moses' minister, saying, Moses my servant is *DEAD*." If Moses was actually on the mount of transfiguration, he must have had a resurrection from the dead. We read of "a contention be-

tween Michael and the Devil about the body of Moses."—Jude 9.—Would God say Moses was *dead*, when he was *alive*?

What said Hezekiah when he was about to die? He "wept sore," and said. "The living, the living, he shall praise thee, as I do this day."—*Sheol—hades*—"the grave cannot praise thee." In answer to his prayer God said, "I will add unto thy days, fifteen years." What! *Add* fifteen years to immortality, Sir!! We have shown from the Bible, that immortality is to be *sought* after—to be *put on*. My friend says, the spirit is already immortal, and at death puts off the body. That which puts off, is that which puts *on*; but "this *mortal* must *put on* immortality;" hence this Scripture shows that my brother's *spirit* is *mortal*.

The Bible would be complete if everything was left out which relates to the immortality of the spirit, with the exception of what Satan said to Eve. "Ye shall not surely die." The word immortal occurs but once in the Bible. Now if the spirit is immortal, why is it not mentioned somewhere in the Bible? Why have the Bible writers overlooked it, if it is true? Does God reveal truth to the heathen before he does to his children?

Herodotus, the oldest historian, whose writings are extant, who wrote between two and three thousand years ago, says:—"The *Egyptians* were the first who asserted the doctrine that the *soul is immortal*."—Herodotus, p. 144. Subsequent to this, the Grecian and Roman philosophers embraced the same doctrine. When the Jews mingled with them, some adopted their philosophy. Finally, Pope Clement the V decreed that the soul is immortal. In his defence in 1530, Prop. 27th, Luther says:—"I permit the Pope to make articles of faith for himself and his faithful, such as --- that the *soul is immortal*, with all those monstrous opinions to be found in the Roman dunghill of cretals."

When Dr. Barclay was in Palestine, he visited the cave of Pelagius, on Mt. Olivet, where christians secluded themselves in the early persecutions. In this cave, he found the following, engraven upon the rock in the old Greek language. "Put thy faith in God, Domitela, *no human creature is immortal*."

Paul says, "I have not shunned to declare unto you *all* the counsel of God," but he has not said one word about the immortality of the spirit. Therefore it is not the counsel of God. Again he says "I have kept back *nothing* that was *profitable*." He has kept back everything concerning the immortality of the soul or spirit, or consciousness in *hades*; therefore it is not "*profitable*." My friend has failed to bring one "thus saith the Lord" to prove his position, that the spirit is conscious between death and the resurrection. Hence he has not sustained his proposition by the Bible, but by Josephus and heathen mythology.

Ruach, the word rendered *spirit* occur in the Old Testament four hundred times; and *pneuma*, the corresponding Greek word, three hundred and eighty-five times in the New; making seven hundred and eighty-five in the whole. In all these examples *ruach* and *pneuma* are not once rendered *soul*; and yet my opponent has been confounding *spirit* and *soul* together through the whole discussion. We

do not find one word about the immortality of the spirit in the whole seven hundred and eighty-five passages where these words occur. Must we still believe it? *Nephesh*, the word rendered *soul* in the Old Testament occurs seven hundred and fifty-two times, and is twenty-six times applied to *beasts*.

The corresponding word, *psukee* occurs in the New Testament one hundred and five times, making in all, eight hundred and fifty-seven; and in all these examples, these words are not *once* rendered *spirit*; still we are told that *spirit* and *soul* are synonymous terms, and used interchangeably. In all these passages where these words occur, we do not find one word about an *immortal soul* which lives on in a conscious state, between death and the resurrection.

Again, we find that the words which are rendered, *die*, *death*, and *dead*, occur in the Old Testament nineteen hundred and thirty-nine times, and the corresponding words are found in the New Testament six hundred and forty-three times; and yet in these two thousand five hundred and eighty-two passages, we find no hint that man's *spirit*, or any *part* of man, is alive and *conscious* between death and the resurrection.

In all the four thousand one hundred and twenty-four passages where the words *spirit*, *soul*, *die*, *death*, and *dead* occur, we do not find one teaching that the *spirit* is immortal, and conscious after death; hence, we repeat, our brother's proposition is *not sustained by the Bible*.

Now we see why we need a Savior to raise us from the *dead*. As Paul says, "If Christ be not raised . . . then they also which are fallen *asleep* in Christ are PERISHED," which means "to depart wholly," "to waste away," "to come to nothing."

Here Mr. Chairman, we submit the resolution; regretting that we have no more time, but feeling very grateful to the audience for the candid attention they have shown, and the good order they have preserved.

THURSDAY EVENING.

PROPOSITION.—“The punishment of the wicked will consist in the eternal extinction of their being.”

Elder GRANT affirms—Elder CLAYTON denies.

OPENING SPEECH OF ELD. GRANT.

Mr. Chairman, Ladies and Gentlemen:

The subject before us this evening is one of solemn and momentous import; one much treated of in the Bible, and upon which we all wish to be satisfied.

We would here remark that we have no object in engaging in this discussion, but for the sake of elucidating the truth. God is our witness in this matter; that we do not engage in it barely for the sake of victory, but for the purpose of leading the people to a correct conclusion in relation to the teachings of the Holy Scriptures.

Perhaps it will be proper for me to state at this time, that I believe in *eternal punishment* as strongly, probably, as any man living. I have no doubts on this point. I differ with my opponent only as to the *nature* of that punishment, or in what it consists. It was remarked last evening, that we dare not come to the Scriptures. We hope our friend will see cause to take that statement back. We do come to the Scriptures; we have no where else to go for light on the subject before us. The question is asked in 1 Peter 4: 17. “What shall the *end* be of them that obey not the gospel of God?” In Psalms 145: 20, we read, “The Lord preserveth all them that love him; but all the wicked will he *destroy*.”

The word here rendered *destroy*, *shāh-mād*, is defined, “to destroy,” “to lay waste;” for example, cities, altars, &c. Lev. 26: 30, is an example. “And I will *destroy* your high places.” Does the Lord mean, he will *torment* their high places? Of course not. Again in Num. 33: 52. “Then you shall drive out all inhabitants of the land from before you, and *destroy* all their pictures, and *destroy* all their molten images, and quite pluck down all their high places.” The same word again. Does he mean he will *torment* their pictures? or *torment* their molten images? It means simply as the Lexicographers defines it, “to cut off,” “to *blot out*” persons and nations; and shall I put a different construction on the word when it is applied to the wicked? “All the wicked will he *destroy*.”—What does *destroy* mean there? Mr. Pick defines this word, “to annihilate.” This is the *only* definition he gives of the word *shāh-mād*, here rendered *destroy*. “All the wicked will he” *annihilate*. We will give the English definition of the word *destroy*, as given by Mr. Webster. He says it means, “to demolish, to pull down, as to destroy a house; to ruin; to annihilate a thing by demolishing or burning; as to destroy a city; to bring to naught; to annihilate; to devour; to consume; in

general, to *put an end to*,—to *annihilate* a thing, or the form in which it exists."

"All the wicked will he *destroy*." This is something prospective; something to come; not in the past. When he has destroyed all the wicked, then are they all alive in the full vigor of existence, and even more so than when they were dwelling upon this planet?

We will take some examples of the use of this word here rendered destroy. Amos 9: 8. "Behold, the eyes of the Lord God are upon the sinful kingdom, and I will *destroy* it from off the face of the earth."—Was that kingdom standing in its glory after the Lord had destroyed it?

Again in Isa. 13: 9. "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall *destroy* the sinners thereof out of it." Must we give another definition to destroy, when it is applied to *sinners*, than when it refers to pictures and other objects? Psalms 37: 38. "The transgressors shall be *destroyed* together; the end of the wicked shall be cut off." My friend said last evening, and he said it before, that we prove our propositions from the *Old Testament*. We hope he will be willing to take that back before we get through.

We believe the Old and New Testament *harmonize*. We believe that the Holy Spirit which taught the prophets, taught them *correctly*; and that God knew as well what was truth when he taught them, as when he instructed the apostles.

Turn to Ps. 92: 7. When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be *destroyed forever*." Hengstenberg remarks on this verse; "The annihilation of the wicked comes into notice as the *basis* of the deliverance of the righteous, which is the proper theme for this Psalm." All these examples are from the same word *shüh-mäd*; which is defined "to *destroy*," and is applied to pictures, cities, altars, &c. "All the wicked *will* he *destroy*."

Let us take another word that is employed to represent the punishment of the wicked. Gen. 6: 7. "And the Lord said, I will *destroy* man whom I have created from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air."

Here we find the word *mah-gah*, which is defined, "to *blot out*, *erase*." When he *destroyed* those beasts and fowls and creeping things, did he put them out of existence, so far as possessing life is concerned? Or are they now enjoying life somewhere else? The same is predicated of *man* as of beasts and creeping things.

The Lord said, "I will *destroy* . . . both man, and beast, and the creeping things, and the fowls of the air."

In Gen. 7: 4, it is said, "For yet seven days, and I will cause it to *rain* upon the earth forty days and forty nights; and every living substance that I have made will I *destroy* from off the face of the earth." This means "*blot out*, *erase*."

In Gen. 7: 21, we read, "And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every *man*:" Did those *men* as truly die as

the beasts and creeping things? Says Solomon, "As the one dieth, so dieth the other; yea, they have all one breath . . . all are of the dust and all turn to dust again." The next verse reads, "All in whose nostrils was the breath of life, of all that was in the dry land *died*." Man had the breath of life in him; all those animals had the breath of life in them, and all died but Noah, and they that were with him in the ark.

Here we find the meaning of *destroy*. Gen. 7: 23. "And every living substance was *destroyed* which was upon the face of the ground, *both man, and cattle* and the creeping things, and the fowl of the heaven, and they were destroyed from the earth, and *Noah only remained alive and they that were with him in the ark.*"

In Psalms 51: 1, we have the same word again. "Have mercy upon me, O God, according to thy loving kindness; according unto the multitude of thy tender mercies *blot out my transgressions.*"

Here the same word is rendered *blot out*. Does David mean *preserve* or *torment* "my transgressions," In the 9th. verse, he uses the same word and says: "Hide thy face from my sins, and *blot out* all mine iniquities."

We will examine another word which is used to represent the punishment of the wicked. We know of no way to understand this subject, but to examine the words used for this purpose and compare them together.—We will turn to Prov. 13: 13. "Whoso despiseth the word shall be *destroyed*." Not is destroyed, but *shall* be. The word *ghāh-val*, here rendered *destroyed*, is defined by Gesenius, simply, "to be destroyed."—Here we would remark, there are thirty-eight words in the Old Testament which are rendered destroy destroyeth, destroyed, and destroying, and eleven in the New; and not *one* of them is defined by Lexicographers to signify *suffering*. These words are applied to man and beasts and inanimate objects, indiscriminately. These words occur in the Old Testament three hundred and twenty-six times, and in the New fifty-three; making in all, three hundred and seventy-nine. Words used so many times cannot be used indefinitely and without a plain positive meaning. In Jer. 17: 18, we read, "Let them be confounded that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and *destroy* them with double destruction."—Here the word rendered *destroy* is from the same root as the others, and is defined, "He broke, dashed in pieces, *utterly destroyed*." Prov. 29: 1.—"He, that being often reprov'd hardeneth his neck, shall suddenly be *destroyed* and that without remedy." This shows there is to be no *restoration* from the final destruction. *They are to be destroyed without remedy.*"

We will now turn to the New Testament, and consider a few passages; reserving the full examination, for another time. Matthew 7: 13-14. "Enter ye in at the straight gate; for wide is the gate, and broad is the way, that leadeth to *destruction*, and many there be which go in thereat. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Here is one road ending in *destruction*, and another in *life*. Observe the contrast. The word rendered *destruction* is defined "perdition"—"ruin" and "death;" which is the full description as given by Donnegan in his Lexicon.

We will now give the definitions of some Hebrew words which are rendered *destroy*. *Sāp-phāh'*, "to end." *Māh-sāgh'*, "to extirpate." *Māh-gāh'*, "to blot out, erase." *Mooth*, "to cause death." *Kāh-tāh'*, "to consume, finish, make an end." *Tzāh-math'*, "to annihilate." These are the words applied to the punishment of the wicked, as given in the Old Testament.

We will now introduce some from the New. One word is *Katargeo*, defined "to render inactive to cause to cease, to bring to an end, destroy." *Diaphthiro*, to destroy utterly, to bring to nothing, blot out." *Apollumi*, "destroy totally, to die." These are the words we shall find applied to the punishment of the wicked, when we come to consider the subject in the New Testament. We will give the English definition as given by Webster, and we wish the audience to mark it. He says, "*destruction* consists in the annihilation of the form of anything; that form of parts which constitutes it what it is." If this lamp be destroyed, (taking one from the desk) the form of matter which constitutes it a lamp, no longer exists. So when a man is destroyed; the form of matter constituting him a man no longer exists.

We will now turn to another word employed to represent the punishment of the wicked, which is *perish*. This is very frequently used. We will notice its use in Jeremiah 10: 11. "Thus shall he say unto them, the gods that have not made the heavens and the earth, even they shall *perish* from the earth and from under these heavens." Does he mean he will torment these wooden and metallic gods? No! They shall *perish* and no longer exist in that form. The word here rendered *perish*, *ah-vad'*, is defined as follows: "to *perish*," "to *destroy*," "cut off." Job 8: 13. "So are the paths of all that forget God; and the hypocrite's hope shall *perish*. Does he mean that his hope shall be *tormented*, or, that it shall cease to exist? In Job 6: 18, we read,—“The paths of their way are turned aside. They go to nothing, and *perish*. When a thing goes to *nothing*, and *perishes*, is it still in existence? Job 20: 5-8. “The triumphing of the wicked is short, and the joy of the hypocrite but for a moment. Though his excellency mount up to the heavens, and his head reach unto the clouds; Yet he shall *perish for ever* like his own dung; they which have seen him shall say, where is he? He shall fly away as a dream, and shall not be found; yea, shall be chased away as a vision of the night.” Psalms 37: 20. “But the wicked shall *perish*, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away.”

Dr. Clark, when commentating upon this passage, says: “This verse has given the critics some trouble. . . . If we follow the Hebrew, it intimates that THEY shall consume as the fat of lambs. That is, as the fat is wholly consumed in sacrifices, by the fire on the altar, so shall THEY consume away in the fire of God's wrath.” Smoke is composed of the particles of the burning body. How can a thing be consumed away and not be consumed at all? It is like having an irresistible force come into contact with an immovable body; what would be the result? Solve that problem, and then you might explain how a body can be consumed away, and yet not be consumed at all. In 2nd Peter 2: 9-12, we read: “The Lord knoweth

how to deliver the godly out of temptation, and to reserve the unjust unto the day of Judgment to be punished. But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. But these, as natural brute beasts made to be taken and destroyed, speak evil of the things that they understand not; and shall *utterly perish* in their own corruption." This shows that they do not go to judgment when they die. The unjust to be reserved "until the day of judgment to be punished." No intimation can be found in the Bible that they will be punished before that time. But after being judged, they "shall *utterly perish* in their own corruption." *Kataphthiro*, the word here rendered *perish*, is defined "to destroy," "bring to nothing." Mr. Webster defines *perish* as follows:—"To die, to lose life in any manner.... To die or waste away, to be destroyed, to come to *nothing*, to be ENTIRELY EXTIRPATED." My opponent says the wicked do not have immortal bodies when they are raised. So we believe; and Peter says: "They *shall UTTERLY PERISH IN THEIR OWN CORRUPTION*; or "come to *nothing*," as *perish* is defined.

We pass to another of the words used to represent the punishment of the wicked. 1 Kings 18: 38. "Then the fire of the Lord fell and *consumed* the burnt sacrifices, and the wood, and the stones, and the dust, and licked up the water that was in the trench." This took place when Elijah showed to the false prophets of Baal, that he worshipped the true God. Did the fire *preserve* the altar and the sacrifice?

The same word occurs in 2 Kings 1: 10. "And Elijah answered and said to the captain of fifty, if I be a man of God, then let fire come down from Heaven, and *consume* thee and thy fifty. And there came down fire from Heaven, and consumed him and his fifty." The word rendered *consumed* and *consume* in these passages, is *kāh-lūp'*, and is defined, "to be completed, finished, ended, consumed, destroyed." "A full end." The word occurs again in Isa. 1: 28. "And the destruction of the transgressors and of the sinners *shall be* together, and they that forsake the Lord shall be *consumed*." We find the word again in Psalms 104: 35. "Let the sinners be *consumed* out of the earth, and let the wicked be no more. Bless thou the Lord, oh my soul, praise ye the Lord." Does this mean to *preserve* forever? In Psalms 37: 9-11, we read, "For evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth.—For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it *shall not be*. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." The same word is here rendered, "*shall not be*." The wicked are to "be *cut off*" from the earth. My friend thinks that they will live forever. David says, "yet a little while, and the wicked shall *not be*; yea, thou shalt diligently consider his *place and it shall not be*." The word occurs again in Isa. 10: 18. "And shall *consume* the glory of his forest, and of his fruitful field, *both soul and body*." Does *consume* mean to keep alive? Nahum 2: 10. "For while they be folded together as thorns, and while they are

drunken as drunkards, they shall be *devoured as stubble fully dry.*" The word *āh-chāl'*, here rendered *devoured*, is defined, "to last, devour, to finish, end, cut off, exterminate." "*They shall be devoured as stubble fully dry.*" Why compare them to such combustible substances if they are to live forever. In Ezk. 18: 4, we read, "The soul that sinneth, it *shall die.*" Not *is* dead. It is already *morally* dead;—this is the *crime*, and the penalty is literal *death*. How can that which is already morally dead, die another moral death? The *punishment* is *death* not *dying*. In Phil. 3: 19, the apostle says, "for many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose *end is destruction.*" Peter asks the question, "what shall the *end* be of them that obey not the gospel of God." Paul here gives us a plain answer. The word rendered *destruction*—(*apolia*)—is defined to mean, "perdition, ruin, destruction, death, consumption, state of being destroyed, eternal ruin." Does this mean they are *preserved*? Their *end is destruction—death*.

Says the Revelator in chap. 11: 15-18. "The seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world *are* become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst *destroy* them which destroy the earth." This shows, the dead are not judged when they die. They are not judged before the *seventh angel sounds*.—Neither are the just rewarded before that time. *Diaphthiro*, the word rendered *destroy* in this passage, is defined, "to destroy *utterly*, bring to *nothing*, blot out." In a "moral sense, to corrupt." [Liddell and Scott.

The word is used in both senses in this passage. The *Lord* does not *corrupt* them who corrupt the earth, but will *destroy* them; *blot them out*. The translators have put the word "*corrupt*" in the margin, to show that the second use of the word, is in a *moral* sense. For this moral corruption, the Lord will bring the corruptors "to *nothing*."

FIRST SPEECH OF ELD. CLAYTON.

Mr. President, Ladies and Gentlemen:

I see that my opponent is a little puzzled with the last text cited; Rev. 11: 18—"that thou shouldst *destroy* them that *destroy* the earth;" and hence he endeavors to make out that the last word "destroy" ought to be rendered "corrupt," so as to have it read, "that thou shouldst *destroy* them that *corrupt* the earth." But let it be borne in mind that the words are the same in the original; and that God threatens to "destroy" the wicked in the same sense in which they "destroy" the earth. Therefore, if they do not blot the earth out of existence, God will not blot them out of existence.

My friend says he believes in "eternal punishment." Eternal punishment of what, I should like to know?—of nonentities? The eternal

punishment of nonentities! What a momentous statement!—what a sublime declaration! The eternal punishment of beings who are utterly blotted out of existence! Suppose it takes but ten minutes to reduce them to nonexistence, what becomes of eternal punishment then? Can that which has no existence be punished eternally? I claim that the gentleman does not believe in eternal punishment in any legitimate sense of the words; for, according to his theory, it is impossible to inflict such a punishment. There is nothing left to punish.

The gentleman asks, "Can beings be destroyed and still live?" I answer most emphatically, YES—they can be destroyed, and yet be alive. Let it be observed that the original word for "destroy," "perish," "slay," &c., is *apollumi*, and that this same word is translated *lost* in Luke 19: 10, where the Saviour says: "The Son of man is come to seek and to save that which *was lost*." This refers to the whole world; and in the estimation of God it was "lost," "perished," "destroyed" (*apollumi*), but still, he sent His Son to seek and save it. According to my opponent's definition of this word, the Son of man came to seek and save that which was annihilated or blotted out of existence! Again, in Jno. 17: 12, Jesus says: "All those whom thou hast given me have I kept; and none of them is *lost* but the son of perdition, that the scripture might be fulfilled." Here the word "lost" is the same word *apollumi*, and is applied to Judas Iscariot while he is yet living. Again, Luke 15: 24—"For this my son was dead, and is alive again; was *lost* (*apollumi*) and is found." Here it is declared that the prodigal son was "lost," "destroyed," "perished," while he was yet alive. And in Luke 15: 6, a man is represented as calling in his friends and neighbors, and saying to them, "Rejoice with me, for I have found my sheep that was *lost*." If that sheep had been annihilated or blotted out of existence, according to my opponent's definition of the word *apollumi*, he would hardly have found it on the mountains, and brought it home on his shoulders!

But my opponent hopes I will take back what I said last night in relation to his mode of interpretation, that he does not come up to the New Testament, and examine his theory in the light of the teachings of Christ and his Apostles. But why should I take it back? It is just as true to-night as it was last night. I am glad, however, that he shows signs of improvement, as respects the discussion of the present question; and that he is disposed to come to the New Testament for light on the subject of the punishment of the wicked. There, let me assure him, he will meet me. The authorities which the gentleman read seem to be all on his side of the question: they are all destructionists; and of course would be expected to give the same interpretation of the passages referred to that he does. He asks, "did they die?" I answer, yes; but not in the sense of being eternally extinguished; because if they were, they never can be raised from the dead. Let the gentleman take the position that death means the eternal extinction of being, and I will make a Saducee of him. For that which is eternally extinguished can never be restored, can have no resurrection or future life. But the gentleman quotes a passage in which "a double destruction" is spoken of; that is,

I suppose, God is going to eternally extinguish their beings once, and then restore them and eternally extinguish them again! If this exposition will be of any advantage to the gentleman, he is welcome to it. He reads a passage about the "destruction" of wooden gods, and asks, "Does that mean that God is going to torment them?" Who claims that it does? I am not here to-night, Mr. President, to discuss the punishment of "wooden gods;" but the punishment of the *wicked*. And now I will make a broad assertion, that all the cases of eternal extinction of being which the gentleman finds on this side of the resurrection of the dead, annihilate forever all possibility of a future life; and, consequently, all the passages which have been cited to prove the destruction of the wicked before the resurrection, if that destruction means eternal extinction of being, must prove also that there is no resurrection of the dead nor any future life. It is obvious to me, and must be to every intelligent mind in this assembly, that if any are eternally extinguished before the resurrection, there can be no future life for them. They can never again be brought into existence. They have gone into blank nothingness forever.

The gentleman quotes a passage which says, "in smoke shall they consume away;" and says that "smoke is the particles of a burning body." He seems not to appreciate anything except a *body*. Who doubts the fact that a body may burn up and "consume away in smoke?" I presume that if you were to take any individual out of this congregation to-night, tie him to a stake in the street, and kindle a fire of faggots around him, his body would burn up and "consume away in smoke;" but it by no means follows that his soul will be consumed. I have shown you that man has a soul or spirit which lives after the body is dead; and which, according to the Apostle Peter, is immortal. The same term (*aphthartos*) is applied to it that is applied to God in two places in the New Testament. Hence there is something in man that will not "consume away in smoke," that saws will not tear, nor knives cut; something that will exist forever. We may therefore admit that the body can burn up, but we do not believe that *literal fire* can consume the soul.

I am sorry the gentleman has not adhered more closely to the point at issue. He seems not to apprehend that the terms of the proposition limit him entirely to annihilation, or the eternal extinction of being, as the punishment of the wicked. The proposition does not say that the punishment of the wicked will consist in the *process of being* extinguished, or that it will consist in the *conscious suffering preceding* extinction, or that it will consist in *both* conscious suffering *and* extinction; but that it will consist in the *extinction itself*. "The punishment of the wicked will consist in the *eternal extinction* of their being." Hence the gentleman has nothing to do with conscious suffering of any kind, either before annihilation or in the process of being annihilated. It is simply with the *fact* of annihilation itself that he has to do. The punishment of the wicked, he affirms, will consist in *that*, and not in conscious suffering either alone or together with annihilation.

I will now show you that annihilation or extinction of being is no punishment at all, except what may be endured in anticipation of it, while the being is yet conscious.

1. In *extinction* the being does not exist—he is a nonentity. While his consciousness remains, you may punish him, but the moment he drops into nonexistence, that moment his punishment ceases; for there is nothing to punish. All the punishment, therefore, there can be in the case is that which preceeds annihilation. Hence annihilation itself can be no punishment.

2. Extinction of being, instead of being a punishment, would be a relief from it; a cessation of conscious suffering. Elder Grant himself has taught this. In his tract entitled “The Rich Man and Lazarus,” he says, “We dread to be *deaf*, much more to be *deaf* and *dumb*; but to be *deaf* and *dumb* and *blind* is so near being dead, that life must be but a burden, almost *intolerable* to be borne, by one who has once enjoyed the full possession of his faculties.” Now when you get a being into such a situation that life becomes to him a burden intolerable to be borne, to blot him out of existence would be a sweet relief. He would hail it as the *end* of all suffering, instead of the *beginning* of eternal punishment.

3. Extinction of being cannot be a punishment of loss; for there is nothing left to be conscious of any loss. All the consciousness of loss there can be, is in anticipation of it, while the being is conscious; and hence all the punishment of loss is in conscious suffering preceeding annihilation, and not in annihilation itself. The idea that a nonentity can have any consciousness of loss is too absurd to be entertained for a single moment. If there is a being that lives on through eternity, as I contend there is, the consciousness of loss can be a punishment to such a being. He can suffer all the piercing pangs which a sense of his lost and hopeless condition must evermore inflict. He can contemplate, with the keenest sense of anguish, remorse, and self-condemnation, the joys of eternal life and the bliss of heaven, once attainable and within his reach, but now lost to him forever. The consciousness of loss will be an element in his suffering. But a nonentity can have no consciousness of loss: and, therefore, loss can be no punishment, if the wicked are to be blotted out of existence.

4. If extinction of being is a punishment, then the righteous suffer it as well as the wicked; for the gentleman claims that death is an extinction of being; and, if that be the case, the being of the righteous is extinguished as well as that of the wicked. The length of time that the extinction continues can make no difference as to the amount of punishment. A nonentity can *feel* no more by being annihilated eternally than by being annihilated a few hundred years. Hence if the righteous are extinguished at death, according to the theory of my opponent, they suffer just as much punishment as the wicked.

In discussing this question of the punishment of the wicked, it will be well for us to understand what we are about. We must not confound the Adamic sin with actual transgression. The punishment of the former and that of the latter are two very different matters. What, then, was the penalty pronounced upon the sin of Adam? I answer, *death*—natural death—the dissolution of the body and spirit. The sentence ran thus: “In the day thou eatest thereof thou shalt surely die.” “And because

thou hast hearkened into the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, thou shalt not eat of it; in the sweat of thy face shalt thou eat bread, till thou return to the ground; for out of it thou wast taken: for dust thou art, and unto dust shalt thou return." This penalty was inflicted upon Adam as a result of his expulsion from the garden and the tree of life. The way to the tree of life was guarded by cherubim and a flaming sword; lest he should partake of that tree and live forever, even in his sin. Hence he died, and the penalty of the law was inflicted upon him as a consequence of his exclusion from the tree of life. His body did not become mortal in consequence of his sin. It was *created* mortal in the first place. It was made of perishable material. It was made, as the Apostle says, "subject to vanity or decay." Hence, his death was not the result of a change in his *nature*, but of a change of *state* or condition. Being expelled from the garden, and prohibited all access to the tree of life, he had no means of perpetuating his earthly existence; and he died as a consequence, when his physical organism had become worn out with old age. He was excluded from the garden, and passed into a *state of death* on the day he ate of the interdicted tree of the knowledge of good and evil.

Now let it be observed that this death was a *penalty* only in Adam's case; for Adam alone violated the law—was the sinner. If we make it a *penalty* in the case of all his posterity, then the descendants of Adam are punished for his sin. It was a penalty, therefore, only in Adam's case; but passed upon his posterity as a *consequence*. We must distinguish between a penalty and a consequence; for there is a wide difference between them. Suppose I draw a dagger and stab my opponent to the heart, and he falls dead upon this platform. His family and the congregation he ministers to, are depending upon him for support and instruction, and they must suffer the consequences of his death. He is innocent, and yet he suffers death; they are innocent, and yet they have to suffer all the sad consequences of being deprived of his support and instruction; and thus a chain of consequences is set in motion that may continue through many generations. It will not do to say that all these innocent persons are punished for my crime. It is not true. The law of the land will *punish* me for my crime with death; while all the sad *consequences* of my rash and wicked act will pass upon these innocent persons. So in the case of Adam. The death that was inflicted upon him as a *penalty*, has passed upon all his posterity as a *consequence*, by virtue of their connection with him. To illustrate the matter still further, suppose my father to be a man of wealth, influence, and position in society. His children, then, are born to the inheritance of his estate and social position. But if he becomes a bankrupt and disgraces himself by unworthy conduct, we inherit his poverty and disgrace. They came upon us, not as a punishment for his misconduct, but as an inevitable consequence of our connection with him. So, had Adam's posterity been born to him in Paradise, while he was in a state of purity and life, they would have inherited his life and purity. But they were born to him outside of the garden, away from the tree of life, and after the fall; and consequently

have inherited his dying condition and his spiritual poverty. Death has passed upon all the race, not as a penalty, but as a consequence. The death of the body is the *physical* consequence, while spiritual death or depravity is the *moral* consequence flowing from Adam's sin.

In the case of the Adamic sin, no provision was ever made for the remission of the penalty. It had to be suffered. The consequences, too, were not averted. They must take their effect. The whole race have become sinners, and death has passed upon all, whether old or young, rich or poor, white or black, savage or civilized, saint or sinner. Death does not come upon us by virtue of any voluntary or involuntary action on our part—it is wholly independent of any thing we have done or can do. And so is also the resurrection from the dead. We go down to the grave as a consequence of Adam's sin, and come up from it as a consequence of Christ's righteousness. "As in Adam all die, even so in Christ shall all be made alive." The resurrection itself depends on no condition whatever on our part; but our *condition* beyond the resurrection and at the judgment seat of Christ, depends upon our own conduct and the characters we have formed in this life. We do not therefore stand condemned at the judgment on account of Adam's sin, but on account of our own actual transgressions. It is these that we are to be punished for in the future world, and not for the sin of Adam. Hence the infant that dies before reaching the period of accountability, is saved. It has no sin to answer for. It is the type of innocence and purity. The Savior said, "of such is the kingdom of heaven." But those who have passed the period of accountability, who have lived in a state of probation, who have been surrounded by the blessed influences of the gospel of Jesus Christ, and yet have rejected it, and despised its invitations of mercy, will have to suffer *eternal punishment*. Jesus says: "When the Son of man shall come in his glory and all the holy angels with him; then shall he sit upon the throne of his glory, and before him shall be gathered all nations. And he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand; but the goats on his left. Then shall the King say unto them on his right hand: Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and you gave me meat; I was thirsty, and you gave me drink; I was a stranger, and you took me in; naked, and you clothed me; I was sick, and you visited me; I was in prison, and you came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty and gave thee drink; when saw we thee a stranger, and took thee in? or naked, and clothed thee? when saw we thee sick; or in prison, and come unto thee? Then shall the King answer, and say unto them, Verily, I say unto you, inasmuch as you have done it unto one of the least of these, my brethren ye have done it unto me. Then shall he say also to them on his left hand: Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was an hungered, and you gave me no meat; I was thirsty, and you gave me no drink; I was a stranger, and ye took me not in; naked, and you clothed me not;

sick, and in prison, and you visited me not. Then shall they also answer, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or in prison, and did not minister unto thee? Then shall He answer them saying, Verily, I say unto you, inasmuch as ye did it not unto one of the least of these, ye did it not unto me. And these shall go away into everlasting punishment; but the righteous into life eternal." Here we have the grand summing up of the world's drama. Here is the judgement seat; here is Christ seated upon it; and here are the assembled millions of Adam's race gathered around it. The two classes—the righteous and the wicked—are separated from each other, and consigned to their respective destinies: the righteous to everlasting life, and the wicked to eternal punishment. Now, Mr. President, I claim that the eternal punishment of the wicked is just as enduring as the eternal life of the righteous; that the *kolasin aionion* is just as endless as the *zoen aionion*. This, sir, is my Gibraltar, my Sebastopol; and I challenge my opponent to take it in this discussion. (Time expired.)

FIRST SPEECH OF ELD. GRANT:

Mr. Chairman, Ladies and Gentlemen:

I am much obliged to the gentleman for helping me. His last remarks were admirable. I don't believe I could have done so well myself. I really believe that he is becoming converted—that is, if he believes what he says.

We did hope that he would notice *some* of the Scriptures that we have presented. But it seems that he has not deigned to do so, only to turn them into ridicule. We had hoped that he had got through sneering at Scriptures which he cannot meet. We will never ridicule an argument we cannot answer.

He inquires, "Can a non-entity be punished?" It is the *man*, sir, that is to be punished. If we should ask our friend, if he considered it any punishment to be put into *non-entity*? we think he would say, I will give all I have, to continue a conscious being. We claim, sir, that *death* is the highest possible punishment that can be inflicted.

He tells us that *apollumi* means "loss," and seems to carry the idea that this is its principal use. But suppose we adopt this definition of the word; then we inquire *what is lost*? We shall find before we get through with the subject, that man is to lose his *life—himself*. Let me give some examples of the use of *apollumi*.—Lk. 5: 37. "No man putteth new wine into old bottles; else the new wine will burst the bottles and be spilled, and the bottles shall *perish*." The bottles certainly are not *tormented*. We wish simply to show that these words are not used to represent *torment*. Our object is to illustrate the *use* of the words, and then show their application to the punishment of the wicked. John 6: 27. "Labor not for the meat which *perisheth*." Lk. 17: 29. "But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all." What did he do then, Mr. Chair-

man? He sent fire and brimstone to *destroy them*. What was the effect upon the *Sodomites*? The waves of the Dead Sea roll over them. Is the fire following their spirits somewhere now, burning them up, and yet not burning them at all? Nay, the waves of the Dead Sea now roll over them.

Lk. 17: 27. "They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all;" Here is *apollumi* again. We now get the use of the word as applied to the *unconverted*. We find no lexicographer who defines *apollumi* as representing *suffering*. 1 Cor. 1: 19. "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." Does he mean he will *torment* the wisdom of the wise?

"There shall not a hair of your head *perish*." "Perish" is from the same word. We will give one more example. Matt. 22: 7. "But when the King heard thereof, he was wroth; and he sent forth his armies and *destroyed* those murderers and burned up their city." My friend says the words does not mean *torment*. The point is settled then according to his own admission.

My authority, he says, is all from *destructionists*. The authorities we have quoted are Gesenius, Parkhurst, Roy, Pick, which are standard Hebrew Lexicographers; and Greenfield, Donnegan, Liddell and Scott, standard Greek. Are these *Destructionists*? We have not introduced a single definition from destructionists.

Next, he ridicules the idea of "double destruction." That is a *Bible* expression. Mr. Chairman, the wicked, as we shall find, are to die the "*second death*," or experience a "*double destruction*."

My opponent lays down, what he conceives to be, an important proposition.—That "eternal destruction before resurrection, cuts off the idea of life to come." We have not said a word about eternal destruction *before* the resurrection, but have been showing simply the meaning of the word *destroy*,—that it does not signify *torment*. If he will be patient, we shall prove *eternal destruction*, before we close the discussion.

My friend says, we can burn the body, but not the spirit. He says he proved last night that man has an immortal spirit. The passage with which he endeavored to prove it, was 1 Pet. 3: 4. It reads: "But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price." His point is on the phrase "not corruptible." He claims this should be rendered *immortal*. Did "the holy women" adorn themselves with an *immortal* spirit? If so, it shows they did not have it before. We know of no immortal spirit with which we can *adorn* ourselves but the Holy Spirit of God; which leads to "a meek and quiet spirit," or *disposition*. We think it will require much "*twisting and turning*" to prove from this passage, that man has *naturally* an immortal spirit in him.

He says he does not believe that God will *consume the soul*. We quoted a passage which says, "The Lord....*shall consume*....BOTH soul

and body." He claims that "extinction of being is no punishment." Mr. Chairman, allow us to submit this point to the audience. Is there a man here to-night, who thinks "extinction of being is no punishment," let him rise; we would like to ask him a few questions. (None arose.) It would have been a hard matter to have convinced *John Brown* and his friends, that it was no punishment, when the authorities of Virginia took away his life! We shall endeavor to show before we get through, that it is the *highest possible punishment* that can be inflicted. He says *death* is no punishment, except in anticipation." The law said to *John Brown*, "You shall be hung by the neck, until you are *dead, dead, dead.*" When did that punishment begin? Not when in prison; not when the rope was first put around his neck, for he is then *alive*. When does the penalty begin? When he is *DEAD*. How long will it continue? As long as he remains *DEAD*. Does the punishment *cease* when he is *dead*? It does not *begin* until life is *extinct*. The punishment is not *weeping*, it is not wailing or gnashing of teeth, but *death*. If the punishment was *imprisonment*, it would begin when he was placed in prison; but if it is *death*, when does it begin? When the man is *dead* and not before. We are prepared, Mr. Chairman, to press this point as far as our opponent may desire.

He repeats again, "we cannot punish a non-entity." We have not claimed that we can. It is the *entity* put into *non-entity*, that constitutes the punishment. He says it is a *mercy* to put a miserable being out of existence. That is what we purpose to show; that God destroys the sinner in *mercy*, and at the same time inflicts the highest possible punishment on him. And we hope to vindicate the character of our Heavenly Father from the awful charge of being more cruel and revengeful, than the worst tyrant imaginable. We believe the doctrine of eternal torment has made more infidels than any other doctrine ever advanced by man. The evidence of this is *abundant*.

We now come to my brother's *third* proposition—"Annihilation is not loss." Then taking away life is no loss. We read, "All that a man hath will he give for his *life.*" He asks the question can a non-entity look up to Heaven? No sir!

In the *fourth* place, he says, "the righteous suffer just as much as the wicked." *Suffering* is not the punishment. It is true that the righteous die the *first* death, just as literally as the wicked. In *this* life they are as liable to have pain as the wicked.

After these questions, my brother goes on to reason most admirably; and asks, "Why was this death inflicted upon man." He says:—"I am responsible for my own sin, and because *Adam* sinned, death passed upon all;" and, as he truly remarked, "*Adam* and his posterity became *mortal.*" We thank him for the admission.

He says it is useless to wander all over the Bible. We have the best authority for so doing. Christ tells me to "*Search the Scriptures.*" We are not talking about the resurrection of the dead, the coming of the Lord, the saints' inheritance, but the punishment of the wicked; and we wish to know what the whole Bible says upon this subject. We are taught in the Scriptures, that it is "here a little and there a little." If a man

was arraigned before us for murder, we should wish to hear all the witnesses before we made up a verdict. So in this examination, we would "search the Scriptures."

He asks the question. "What was the punishment of the Adamic sin?" *Death*, sir! It is as plain as words can make it.—"*Thou shalt surely die.*" He says the penalty of Adam's sin was on no one but himself. We read in the Bible, "Death *passed* upon *all* men." "All have sinned, and come short of the glory of God." Adam was cut off from "the tree of life" and driven from the garden, lest he should "eat and live forever." How are we to obtain eternal life now? By seeking for immortality through *Christ*, "by patient continuance in well doing. He says there is no promise made for the forgiveness of Adam's sin. We would like the authority for that. We believe Christ died for all. We are not to blame for Adam's sin, but our race became *mortal* on account of what Adam did. We are restored by the resurrection of the dead; hence as Paul says, "If the *dead* rise not....then they also which are fallen asleep in Christ are perished."

My opponent says, "the sinner will suffer *eternal punishment* for his own sins." This is what we will endeavor to prove. He says he will be punished with everlasting destruction. What is destruction? Says Webster, "it consists in the annihilation of the form of anything; that form of parts which constitutes it what it is." This "everlasting destruction" is after the coming of the Lord.

We are next referred to the "everlasting fire." We shall come to that by and bye. But we would ask in passing, what would be the effect of everlasting fire upon things cast into it?

My Bro. next introduces Matt. 25: 46. "These shall go into everlasting punishment." This, we think, is the strongest passage in the whole Bible to prove my opponent's position. We are very glad our friend has come to this text so early. We stated at the commencement of the discussion, that we believed in eternal punishment, as strongly as any man living. We think the doctrine is plainly taught in this Scripture. We believe that the punishment of the wicked will endure as long as the reward of the righteous. This passage is properly rendered, "These shall go away into eternal punishment, but the righteous into life eternal. The word *kolasin*, here rendered punishment, is from *kolazo*, and defined by Liddell and Scott, as follows:—"Strictly, to curtail, dock, prune, to chastise, correct, punish." The word in the text is defined, "a pruning, a checking, punishing, chastisement, correction, punishment. We can find no classic author who defines *kolasis* as meaning suffering. We are aware that some theologians add this idea to the definition. What is the punishment? What is "the wages of sin?" Saint Paul answers, "*death*." What is the meaning of *thanatos*, here rendered death? It is defined "extinction of life." Is death a punishment? Will any one dispute that it is punishment? Then as death is a punishment, *eternal death* would be *eternal punishment*.

Says President Edwards the younger, "Endless annihilation is an end-

less or infinite punishment. It is an endless *loss*, not only of all the good which the man at present enjoys, but of all that good which he would have enjoyed throughout eternity, in the state of bliss to which he would have been admitted, if he had never sinned."

Isaac Watts says: "But who can say whether the word death might not be fairly construed to extend to the *utter destruction* of the life of the soul as well as the body?" Herman Witsius author of "Economy of the Covenants," says: "May it not, in its measure, be reckoned an *infinite* punishment, should God please to doom man, who was by nature a candidate for eternity, to *total annihilation*, from whence he shall never be suffered to return to life."

Says Barnabas, a fellow laborer with Paul—"The way of darkness.... is the way of *eternal death*, with punishment; in which they that walk meet those things that *destroy* their own souls." Again he says:—"He that chooses the other part, shall be destroyed together with his works." "He (Christ) *alone* is the way to eternal salvation, and the foundation of eternal life.... All those who do not believe on him shall not live, but suffer *eternal death*."

Hermas, another of the christian fathers, says:—"Happy are they that do righteousness; they shall not perish forever." They that are subject unto (evil desires) *shall die forever*." "The wicked, like the trees thou sawest dry, shall as such be found dry and without fruit in that other world. And *like dry wood they shall be burned*." "If thou defile the Holy Spirit, thou shalt not live." "This kind of men are ordained unto *death*." "They shall....die forever." We see that the apostolical fathers did not teach the doctrine of eternal torment.

We hold, Mr. Chairman, that eternal *death* is eternal punishment. It is being eternally cut off from existence. "All the wicked will he destroy," but he preserveth them that love him." That form of matter which constitutes them *man* ceases to exist.

We can see how God can *destroy* men in love; but we cannot see how he can *torment* them eternally in love. Suppose we were traveling in a foreign land, and should discover a number of persons engaged in torturing a man; we would come to the conclusion at once, that these tormenters were *heathen*, for none but such would torment a fellow being.

Suppose it had been known that Gov. Wise had intended to *torment* John Brown three or four days before his execution. The whole Union, South as well as the North, would have risen up against it; and yet my friend would have us believe that God will torment his creatures *eternally*. We are not surprised, Mr. Chairman, that men have turned infidels, rather than believe such a doctrine as this. We wonder *all* have not turned infidels. But the *Bible* declares—"The wages of sin is *death*." Let my brother prove it is not death, then he has gained his point.

We have noticed the testimony of the inspired apostle, and we shall endeavor to prove that all the Scriptures harmonize with the position that all the wicked shall be *destroyed*.

We said we can see how God can destroy the wicked in love. Let us illustrate. Suppose we have a domestic animal,—a dog for instance, which is badly mangled, and yelling in agony. Your neighbors come around and say, “why don’t you kill him and put him out of misery?” Finally, in mercy to the dog, you put an end to his suffering. So God destroys the wicked. They come to the judgment as robbers, murderers, thieves, pirates and licentious characters, weeping, wailing and gnashing their teeth: unfit for the holy company of Christ, angels and saints; unfitted for life everlasting. Love and mercy plead for their destruction, that their misery may end. God in his mercy says, “let them die; let them *be as though they had not been.*” We hold it is a merciful act, and at the same time it is the highest possible punishment. God is under no obligation to give any one a future life; but has promised it, if we will obey him in this world, and live so that we can enjoy the coming kingdom; otherwise, we must be destroyed,—die “the second death.”

But, Mr. Chairman, if the spirit of man is the real man, and is immortal; *eternal misery* follows as a consequence, unless all men are saved.

SECOND SPEECH OF ELD. CLAYTON

Mr. President, Ladies and Gentlemen:

My opponent said in his last speech that “God will destroy the wicked in mercy:” that is, I suppose, He will relieve them of their misery by blotting them out of existence. I claimed in my last reply that annihilation would be a relief rather than a punishment; and now, it seems, the gentleman has come to help me out with that idea, by affirming that “God is going to destroy the wicked in mercy.” But if He destroys them in *mercy*, how is He to punish them in *justice*? Does not my opponent know that God is as just as He is merciful? and that His justice will be vindicated in the eternal punishment of the finally impenitent? Why, then, should he represent the doctrine of eternal conscious suffering as being derogatory to the character of God? This objection, however, is not original with him. I can remember, when quite a lad, of hearing a zealous Universalist preacher, down in Maine, vociferate it with as much vehemence as my opponent has done this evening. It is, therefore, no new objection to the doctrine of endless punishment; but it is as old as Universalism itself; and has been refuted a hundred times. Still, I will endeavor to refute it again this evening. It is a ridiculous caricature of God and the operations of his moral government, to suppose, as this objection evidently implies, that he has made a portion of the human race for the purpose of inflicting upon them eternal torment. If such was really the doctrine of the advocates of the eternal conscious suffering of the wicked, it would indeed be derogatory to the character of God. But I know of no man who believes any such thing; and who would not repel the idea as a gross and shameful misrepresentation. The Bible teaches us that God made

man in his own image, endowed him with the freedom of will, and placed him under law; that he exercised his free agency in violating that law, and became a sinner. But no sooner had he fallen than God in his infinite goodness, began to disclose an arrangement for his recovery. That plan was consummated in the gift of His Son, who divested himself of the glory which he had with the Father before the world was, "took upon him the form of a servant, and being found in fashion as man, he humbled himself and became obedient to death, even the death of the cross." We are informed that "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him might not perish, but have everlasting life." "God commendeth his love towards us, in that while we were yet enemies, Christ died for us." The plan of salvation through our Lord Jesus Christ is so ample as to include all. "Whosoever *will* come *may* come, and partake of the water of life freely." Jesus said, "You *will not* come unto me, that you might have life." "This is the condemnation, that light has come into the world, but men *choose* darkness rather than light, because their deeds are evil." "As I live, saith the Lord, I have no pleasure in the death of him that dieth, but rather that he would turn from his evil ways and live." "He is long suffering, not willing that any should perish, but that all should come to a knowledge of the truth." He is willing and ready to save all who will come to him; He has made ample provision, and held out every inducement; he has provided a rich feast, and invited all to come; but if they *will not* come, if they will reject His offers, spurn His goodness, and trample His mercies under their feet, they are solemnly warned that they must accept of the consequences of their own folly. If they are not saved, it will be *their own fault*. Let me say to you, my friends, that if any of you are lost, God will not be to blame for it. He has made ample provision for your salvation; He has given His Son to die for you; He has given you the blessed gospel of His grace; you have minds capable of understanding His truth; hearts to respond to His goodness; and if you reject His overtures of mercy, and go down to the chambers of eternal night and despair, "where the worm dieth not and the fire is not quenched," you will only have yourselves to blame. You cannot look up and impeach the goodness of God. "Your eternal ruin will be but the result of your own course of sin and rebellion against God." "He is long suffering, not willing that any of you should perish, but that all of you should come to the knowledge of the truth and be saved."

My friend says "God is not going to punish non-entities, but He is going to punish the wicked by putting them into non-entity."

MR. GRANT—I deny that I ever said so.

MR. CLAYTON—Well, if he denies it, I will let it pass.

He spent a considerable share of his time in trying to show that the Sodomites were utterly destroyed. What is he endeavoring to prove by this? His proposition is that "the punishment of the wicked will consist in the eternal extinction of their being." Does he claim that the beings of the Sodomites have been eternally extinguished? If so, how are they ever to be raised from the dead? Surely there can be no future life for them, if they have been eternally extinguished!

The gentleman says he introduced a passage to prove "that God will destroy the soul." But I deny that any such passage has been introduced in this discussion. It is true, he introduced a passage where the disciples are warned to "fear Him who is *able* to destroy both soul and body in hell. But he brought up no passage to prove that "God *will* destroy the soul." But suppose he proves that God will destroy the soul, it will amount to nothing so far as proving his proposition is concerned, unless he can show that this destruction means eternal extinction of being.—And that, I affirm, he can never do.

I remarked in my first speech that I presumed my opponent would claim that extinction of being is a punishment of loss; and my anticipation was realized in the gentleman's last speech. He says "death"—by which he means extinction of being—"is a loss;" and he appeals to the audience, and asks if death would not be a loss to them. I will tell you, my friends, upon what hypothesis death would be a loss to us: upon the supposition that there is something conscious after death to experience the loss. But upon my opponent's hypothesis, that death is an utter extinction of being; it can be no loss at all; for there is nothing left to be conscious of any loss. A non-entity cannot *suffer* loss.

The gentleman says "the punishment of the wicked will not *begin till they are dead*;" and when they are dead they are blotted out of existence; consequently there can be no punishment of the wicked.

But let us look at the gentleman's position that death is an extinction of being. I have proved to you that there is an intelligent spirit in man, that survives the dissolution of the body. This spirit, then, is one of the elements of man, and the body is the other. Now I affirm that death does not extinguish either of these elements. Here, we will say, is a dead man; the spirit has taken its departure; and the body is here before us in perfect form; it is dead, but it is not extinguished; the hands and feet are here, but they are cold and motionless; the eyes are here, but they are closed; here is all the form of the man as perfect as it was in life; and yet death has taken its effect, has exhausted its power upon him. Death is, therefore, not an extinction of being. So far from extinguishing the spirit, it does not even extinguish the body. If it did, we never should see a corpse. It would disappear in non-existence the moment death had taken its effect. This makes it plain that whatever death may be, it is not an extinction of being.

My friend said he was glad to hear me admit that Adam and his posterity are mortal. I do not know why he should be glad of that; for certainly I never denied it; and I never saw a man in his senses who did. I believe most fully that mankind are subject to death. I have seen too many evidences of mortality to doubt that fact. But what I deny is, that death is an extinction of being. I have shown in this discussion that it is a dissolution—a separation of the body and spirit. But my opponent claims that it is an extinction of being. He has, however, given us another definition of the word; and I want to call the attention of the audience to this fact, as one of considerable importance in this discussion. "*Death*, he says, is the extinction of *life*." Consequently, it is

not the extinction of being. There is a difference between the extinction of being and the extinction of life; and consequently, the gentleman cannot hereafter bring up the word "death" to prove extinction of *being* for according to his own definition, it means only the extinction of *life*.—I wish the audience to bear this in mind. *Apollumi* is the word rendered "destroy," "perish," "lost," "cast away," &c.; and I affirm that it never means eternal extinction of being. No Lexicon has ever so defined it. I challenge the gentleman to the proof of this; or that any word employed to express the punishment of the wicked is ever defined to mean the external extinction of being. My opponent must prove that the words employed do mean this, before he can claim them as proof of his proposition. I will now read a few passages from the Bible to show how the word *apollumi*, translated "destroy," "perish," "lost," "lose," &c., is employed by the sacred writers.

Gen. 20: 4. "But Abimelech had not come near her; and he said, Lord, wilt thou *slay* also a righteous nation?" In the Septuagint the word here translated *slay* is *apollumi*. Hence it means simply to slay or kill.

Deut. 11: 4. "And what he did unto the army of Egypt, unto their horses, and their chariots; how He made the waters of the Red Sea to overflow them as they persued after you; and how the Lord hath *destroyed* them unto this day." Here the word is applied to a temporal calamity, the destruction of Pharaoh and his host, with their horses and chariots.

Est. 4: 8. Also he gave him the copy of the writing of the decree that was given at Shushan to *destroy* them, to show it unto Esther, and to declare it unto her, and to charge her that she should go in unto the King, and make supplication unto him, and to make request before him for her people." In this passage the word "destroy" is applied to the Jews in the Persian empire. A decree had been issued that they should all be slain on a certain day. Hence, it has reference to a temporal destruction.

Est. 9: 15. "For the Jews in Shushan gathered themselves together on the fourteenth day of the month Adar, and *slew* three hundred men at Shushan; but on the prey they laid not their hands." In this verse and the one following the word is translated "slew." Will my opponent claim that this means eternal extinction of being?

Job 5: 21-22. "Thou shalt be hid from the scourge of the tongue; neither shalt thou be afraid of the destruction when it cometh. At destruction and famine thou shalt laugh; neither shalt thou be afraid of the beasts of the earth."

Job 9: 22. "This is one thing, therefore, I said it, he *destroyeth* the perfect and the wicked." Eccl. 7: 15. "All things have I seen in the days of my vanity; there is a just man that *perisheth* in his righteousness; and there is a wicked man that *prolongeth* his life in his wickedness." In these passages the words "destroyeth" and "perisheth" are applied to the righteous; and hence if they prove the eternal destruction of the wicked, they prove the eternal destruction of the righteous also. But they are used to indicate simply temporal death, as is evident from the

fact that they stand in contrast with natural life. "There is a righteous man that *perisheth* in his righteousness, and there is a wicked man that *prolongeth his life* in his wickedness."

Psalm 119: 196. "I have gone astray like a *lost* sheep: seek thy servant; for I do not forget thy commandments." Here the word *apollumi* is rendered "lost" and David applies it to himself while he is yet living. It cannot therefore mean extinction of being.

Isa. 57: 1. "The righteous perisheth, and no man layeth it to heart; and merciful men are taken away; none considering that the righteous are taken away from the evil to come." In this passage the word "perisheth" is defined by the phrase "taken away," which is used interchangeably with it; and it means simply natural death.

Jer. 7: 28. "But thou shalt say unto them; this is a nation that obeyeth not the voice of the Lord their God, nor receiveth correction: truth is *perished*, and is cut off from their mouth. Here the word "perish" is used in the sense of destitution or absence. The persons spoken of are destitute of truth; it "is cut off from their mouth." According to my opponents definition of the word, truth is eternally extinguished!

Jer. 48: 8. And the spoiler shall come upon every city, and no city shall escape; the valley also shall *perish* and the plain shall be *destroyed* as the Lord hath spoken." Here it is said the valley shall perish, and the plain be destroyed. Does this mean that the valley and the plain shall both be blotted out of existence? or does it mean that they shall be desolate?

Jer. 50: 6, "My people have been *lost* sheep: their shepherds have caused them to go astray, they have gone from mountain to hill, they have forgotten their resting place. In this passage the word *apollumi* is translated *lost*; and is applied to the people of God while they are still living. It is defined in the connection to mean "turned away upon the mountains," just as sheep are when they are lost. Hence it cannot mean extinction of being.

Lam. 2: 11. "Mine eyes do fail with tears, my bowels are troubled, my liver is poured out upon the earth, for the destruction of the daughter of my people; because the children and the sucklings swoon in the streets of the city." Here the word "destruction" is applied to the dispersion and captivity of the Jews as a nation; called "the destruction of the daughter of my people." Were they blotted out of existence? I think not.

Ezek. 34: 4. "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was *lost*; but with force and with cruelty have ye ruled them." Here again we have "lost" as a translation of *apollumi*; and it is applied to those who are still in being. The rulers are chided for not seeking that which was *lost*. According to my opponent, they were chided for not seeking non-entities.

Micab. 7: 2. The good man is *perished* out of the earth; and there is none upright among men; they all lie in wait for blood, they hunt every

man his brother with a net. My opponent cannot rely on this passage to prove his doctrine; for it proves that the righteous man has "perished" as well as the wicked.

Matt. 10: 6. But go ye rather to the *lost* sheep of the house of Israel. Matt. 15: 24. But he answered and said, I am not sent but unto the *lost* sheep of the house of Israel." In these passages we have the word *apollumi* translated "lost," and it applies to the Jews who were then living in Palestine; consequently it cannot mean extinction of being. According to my opponent's definition of this word, the disciples were commanded to go to non-entities! [*Time expired.*]

THIRD SPEECH OF ELD. GRANT.

Mr. Chairman, Ladies and Gentlemen:

We see scarcely anything in the passages of Scripture which have been brought forward, to which we would wish to reply. It seems all in harmony with the position we have taken. We never claimed that simply to *destroy* meant to destroy *eternally*. Our point has been to show that to destroy does not mean to *torment*—to keep in indescribable agony. But we shall find the use of these words to-morrow evening when we come into the *New Testament*, as well as the *Old*.

We think the gentleman's last remark has been fired into the air. We have not felt it. We have seen no point to reply to. He says this is the old Universalist preaching. The Universalists may have *some* truth as well as other people. We like to treat all kindly, as men. He says we make the character of God ridiculous; but admits, if God made some men to damn them, perhaps it would be so. Let me read a little from popular writers. (Mr. CLAYTON objected.)

He says: "God has no pleasure in the death of the wicked." We are glad to have him quote that passage. We remarked that when a man kills his *dog* which is in pain, it is an act of *mercy*; so when God takes the life of a miserable sinner. Says the Lord, "Turn ye, turn ye, for why will ye die?" "I have no pleasure in the death of the wicked—turn ye, turn ye, for why will ye die?" He does not *desire* to destroy the wicked, but it is the *very best* he can do. They are miserable while they live. The society of the righteous is a burden to them. They have "*no peace*." There is nothing in them lovely, or good; and, Mr. Chairman, we hold it is a *merciful* act, combined with *justice*, and love, to put them out of misery. As eternal life is the *highest possible reward* that can be given to us, the opposite, or *eternal death*, is the *highest possible punishment*. My opponent has been arguing a long time to show that loss of life is no punishment.—We repeat, when a man has lost his life, he has lost *all*. "The wages of sin is *death*." Does death mean eternal woe? Let him *prove* it, before he calls upon us to believe it.

Suppose that when the Judge passed sentence of death upon John Brown, he had explained the word *death* to his executioner, as follows:—"This means *torment* the man as much as you can; consequently, be care-

ful not to take his life; but torment him all he can bear without taking it." Who would accept such a definition of *death*. What is death? Webster defines it "A *total* cessation of all the vital functions." Death is the extinction of life. Let my friend prove that death is the continuation of life, and then he may have some ground for argument. He represents *us* as believing that the Sodomites are eternally destroyed. We have not argued any such thing. They are to come to judgment and be punished with eternal destruction.

Again he says, "a non-entity can feel no loss." We have not claimed that it can; but is it no loss for a conscious, intelligent being to be put into non-entity? He remarks that it is clear that death is not an extinction of being. To us, sir, such an idea is as clear as *mud*. My brother seems to confound the first and second death. To-morrow evening we shall find that punishment constitutes the *second death*. When a being is *dead* he is not in *torment*. He repeats again that Adam and his posterity became mortal. How will they become *immortal*? "By patient continuance in well doing." Which part is to be immortal? The body? or the spirit? It is that part which can do right or wrong; and according to my friend's opinion that is the *spirit*; as the *body* is only a *house* for the accountable part to live in, and hence is not a moral being.

He says we have not brought anything to show that the soul will be destroyed. "*Consume both soul and body.*" "Destroy *both* soul and body." What does he say to these passages? He says *we* give a definition of death. No sir, the Lexicographers give the definition. That is like people saying "Mr. Grant says so," when he only *quotes* Scripture.

He says, "*Apollumi* means *loss*." True. When a thing is "totally destroyed," where is it? When a *man* is "totally destroyed," or lost, is he then living and active? He says the Hebrews use it of persons slain in battle. We do not see how this view conflicts with our position; on the contrary, it confirms it. We will give the definition of *Apollumi*, as found in the Analytical Greek Lexicon, a very able work. "*To destroy utterly, to kill, to bring to nought.*" These are the *primary* definitions of the word—not *our* definition. When a thing is *utterly* destroyed, it is certainly *lost*. A number of *assertions* were made, which we pass unnoticed. We do not see anything else which requires revision.

We will now introduce another passage for consideration, in 2 Thess. 1: 8-9. "Taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction." Here comes the answer to the question of Peter, "What shall the *end* be of them that obey not the gospel of God." Dr. Benson says: "The wicked shall be punished with everlasting *preservation*, in indelible agony." Quite a contrast between him and Paul. Says Henry, in his Commentary, "By the damnation of the wicked, the justice of God will be eternally *satisfying*, but never *satisfied*." Then of course, they will never be punished; they will always be in advance of justice. But Paul says they "shall be punished with everlasting destruction." From what source? "From the presence of the Lord." Does everlasting *destruction* mean they are to be everlastingly *preserved*? The word here rendered

destruction is *olethros*, and is defined, "*Ruin—destruction—death—the loss of life.*" Punished with everlasting, or eternal *loss of life.*" Christ was manifested, "that whosoever believed on him should not perish, but have everlasting life." Again he says: "Ye will not come to me that ye might have life." My friend thinks the wicked will live forever, as truly as the righteous. But remember, "The wages of sin is *death*, but the gift of God is eternal life through Jesus Christ." Thank the Lord for the gift. If we will live so in this life that we can enjoy the life to come, then we are to have eternal life; if not, we must be punished with eternal loss of life—with eternal destruction. Would not this be eternal punishment? The righteous rejoice forever in the kingdom in the possession of eternal life and the wicked are put back to dust again. God is under no obligations to give eternal life to any of his creatures; but has promised it as a gift, on condition that we will obey him in this life, and live so that we can enjoy the world to come.

THIRD SPEECH OF ELD. CLAYTON.

Mr. President, Ladies and Gentleman:

My friend Mr. Grant has referred to the Lexicons for a definition of *apollumi*, and you have heard the definition which he has given. But I have here Robinson's Lexicon of the New Testament—a standard work; and I will read you his definition. *Apollumi*.—"Active form: 1. *to destroy, to cause to perish*; 2. *to lose, to be deprived of.* Middle and passive forms: 1. *to be destroyed, to perish*; 2. *to be lost.*" Here we have the primary and secondary definitions. The primary is "destroy," "perish," and is the strongest that can be brought on the subject. The secondary is "lose," "lost," "deprived of," and is so translated some thirty times in the New Testament. The fallacy of my opponent's argument is, that he takes for granted that the words "destroy," "perish," &c., mean extinction of being—to blot out of existence—to annihilate. But when he uses them in this sense, he employs them in a manner wholly unauthorised by Lexicographers. I wish this point to be distinctly remembered by the audience.

I will now call attention to Mark 9: 43. "And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, (*gehenna*) into the fire that never shall be quenched; where the worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off; it is better for thee to enter into life halt, than having two feet to be cast into hell, into the fire that never shall be quenched;—where the worm dieth not, and the fire is not quenched. And if thine eye offend the pluck it out; it is better for thee to enter into the Kingdom of God having but one eye, than having two eyes, to be cast into hell-fire;—where their worm dieth not, and the fire is not quenched." The *fire* in this passage is called the *gehenna* or hell-fire—"the fire that never shall be quenched;" and Jesus in pronouncing sentence upon the wicked in the day of judgment, as recorded in Matt. 25: 41, says: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." This *ge-*

henna fire, then, or the "fire that never shall be quenched," is the "everlasting fire, prepared for the devil and his angels," and is defined in the final summing up of the judgment, to mean "everlasting punishment."—And these (the wicked) shall *go away* into everlasting punishment; but the righteous into life eternal." The *fire*, therefore, is everlasting, and the *punishment* also is everlasting.

But my opponent says the wicked will be put into this fire and burnt up—extinguished eternally. Suppose it takes but ten minutes to annihilate them, then, of course, they will have but ten minutes punishment; or if it takes ten years, they will have but ten years punishment; or if it takes a thousand years, they will have but a thousand years punishment; and all this *previous* to annihilation, which does not enter into my opponent's punishment at all! But if the fire is eternal, and the wicked suffer it eternally, they will have eternal punishment. There can be no eternal punishment on any other hypothesis. And it is nonsense to talk of it.

My opponent cannot escape by claiming the conscious suffering preceding annihilation, for that does not enter into his proposition.

Besides, he has already acknowledged that the punishment does not begin till the sinner is dead—extinguished; consequently, if it should take a thousand years to annihilate the wicked, he cannot claim that as any part of their punishment; for the punishment does not *begin* till the sinner is blotted out of existence. Upon this hypothesis, not only is *eternal* punishment impossible, but there can be *no* punishment at all. The punishment of the wicked does not begin till they are dead; and when they are dead they are annihilated; therefore they can have no punishment. This is an argument that will defy my opponent's sophistry to controvert.

The gentleman informed us in his discourse on Sunday last, that the *gehenna* fire in which the wicked are to be consumed is the interior fire of the Earth; that the interior of the antediluvian earth was water, but the interior of the postdiluvian earth is fire; and that this fire will burst out, set the oxygen of the atmosphere on fire, and burn up the wicked. At the same time the water will be decomposed, the hydrogen rising into the upper regions, when an electrical spark passing through it will cause it to explode with a tremendous crash; and this is the "great noise" with which the earth is to "pass away." According to my opponent, then, the hell-fire spoken of in Scripture, and with which the wicked are threatened, is now in part, at least, in the interior of the earth, and is going to burst out and consume them when the world comes to an end! This is a sublime theory of future punishment!

The wicked are threatened with *eternal* fire. But why should they be on the theory of my opponent? What need they care for a fire that will burn eternally after they have gone into non-existence? I should be as much alarmed by a fire of ten minutes duration, provided it was sufficient to extinguish my being, as I should be by a fire of eternal duration. It is nonsense, therefore, to threaten the wicked with eternal fire, if they are going to be blotted out of existence in a few moments.

But the gentleman claims that it is derogatory to the character of God; and that it will interfere with the happiness of the saints in Heaven to

know that the wicked are undergoing eternal torment in hell. But why does not the suffering of this world interfere with his happiness? He passes through the world, surrounded by the poor, and the maimed, and the halt, and the blind, and all forms of human suffering and wretchedness, without appearing to enjoy himself any the less. And if suffering does not interfere with his happiness here, why should he suppose it will hereafter? Are the angels in heaven unhappy because the fallen angels, once their companions, are cast down to hell, and reserved in chains under darkness to the judgment of the Great Day? Let us see with what emotions the inhabitants of Heaven contemplate the just punishment of God upon His enemies. Rev. 16: 5. "And I heard the angles of the waters say, Thou art righteous, O Lord, who wast, and art, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets; and thou hast given them blood to drink; for they are worthy. And I heard another angel out of the altar say; Even so, Lord God Almighty, true and righteous are thy judgments." Again, Rev. 19: 1-6. "After these things I heard a great voice of much people in heaven, saying, Alleluia, Salvation, and glory, and honor, and power, unto the Lord our God: for true and righteous are His judgments; for He hath judged the great whore which did corrupt the earth with her fornication, and avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up forever and ever. And the four and twenty elders, and the four beasts fell down and worshipped God who sat on the throne, saying, Amen; Alleluia. And a voice came out of the throne, saying, Praise our God all ye His servants, and ye that fear Him, both small and great.— And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honor to Him; for the marriage of the Lamb is come, and his wife hath made herself ready." This shows us the feeling of the heavenly host when the enemies of God and man are punished. All Heaven seems to be in ecstasies when they received from the just judgment of God their merited retribution. Does my opponent claim to be more kind-hearted and benevolent than they? Out upon such mawkish sentimentality!

Those who are consigned to eternal punishment, will acknowledge the sentence just. They will be to all eternity before the principalities and powers of the universe a monument of God's retributive justice. We have monuments of his just judgments all along the path of time. Look back on Sodom and Gomorrah, and the cities of the plain, who are suffering the vengeance of eternal fire; look at the Egyptians and the old world; look at the overthrow of Jerusalem! All these are monuments of God's retributive justice erected along the path of ages, on which are inscribed solemn warnings. And I believe the lost in hell will be a monument of the just judgment of God through eternity, which will have its effect on the universe of beings in deterring them from disobedience to God. They will behold in hell the terrible consequences of sin against God. The eternal conscious misery of the wicked will neither militate against the goodness of God nor interfere with the happiness of his saints. But when we get to Heaven, our

capacity for enjoyment will not only be enlarged, but we shall have more comprehensive views of God's moral government. His mercy and His justice, and all the attributes of His character will then appear to us in a clearer light than they do now.

In Rom. 2: 8, 9, the apostle defines the elements of the punishment of the wicked. Let us read the passage; "But unto them who are contentious and do not obey the truth; but obey unrighteousness; INDIGNATION and WRATH, TRIBULATION and ANGUISH, upon every soul of man that doeth evil; of the Jew first and also of the Gentiles. When will this be? "In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel." "Indignation and wrath, tribulation and anguish," are all elements of conscious suffering, and are incompatible with annihilation. [*Time expired.*]

FRIDAY EVENING.

PROPOSITION.—"The punishment of the wicked will consist in the eternal extinction of their being."

Elder GRANT affirms—Elder CLAYTON denies.

FIRST SPEECH OF ELD. GRANT.

Mr. Chairman, Ladies and Gentlemen:

We will proceed directly to the examination of this solemn and interesting subject, by noticing a few points made by our brother, in the latter part of last evening. In his closing remarks he charges us with *fallacy* and *sophistry*, and says, it is fallacious to say that *apollumi* means to destroy, or perish. We will give the primary definition.

MR. CLAYTON. I did not say so.

MR. GRANT continued: The first definition given by Donnegan, is "*to destroy totally*," and the first given by the Analytical Greek Lexicon, is "*to destroy utterly*."

We pass this to notice a few *assertions* of our friend. He says *apollumi* never means extinction of life. We read, "Whosoever will save his life shall lose it"—Matt. 16: 25. The word here rendered *lose* is *apollumi*, and it is several times thus used. Then it is proper to apply *apollumi* to *life*? What does it mean when thus used? "*To destroy it utterly and totally*." If it never means extinction of life, what does it mean, then, in this and kindred passages? Again it was remarked, that *loss* can be no punishment unless the loser is conscious of the loss. This seems plausible on the face of it. According to our brother's position, when the soul is lost the *body* is the loser. "What is a man profited if he shall gain the whole world and lose his own soul?" With my brother's view, is the body

conscious of its loss after the soul is gone? Certainly not. Then it would be no loss, according to my opponent's proposition. Soul in this passage means simply *life*, as Dr. Clark shows in his comment on this text.

He remarks again. "I have proved that man has an immortal spirit." We will look at the only passage which he claims as proof. 1 Pet. 3:4. We think our brother read it thus: "Let it be the hidden man of the heart, which is not corruptible;" omitting "in that," carrying the idea that every man has an immortal, incorruptible spirit. But the adorning is "*in that* which is not corruptible;" not with something which every one possesses naturally. The Greek preposition *en*, here rendered "*in*," when it denotes cause, manner or instrument, as in this case, is more properly rendered by the words "with," "by means of," "by." Is the ornament from some other one's spirit? Let us see if this is not made plain. "For after this manner in old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands." Peter makes this plainer in 1 Pet. 1:22-23. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible." The Holy Spirit is here brought to view, with its *fruits*. It is employed in raising the dead and rendering them incorruptible. We cannot be adorned with a meek and quiet spirit or disposition, in the true sense, without the aid of the Holy Spirit; for it is this Spirit which helps us to live differently. We are to be adorned by means of this. If we have it naturally, why are we exhorted to adorn ourselves with it? My friend says this is the incorruptible spirit of man; yet we read in 2 Cor. 7:1. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and *spirit*." Hence it appears that man's spirit is *corruptible* after all, and therefore not immortal; as man may "*utterly perish* in his own corruption."

My brother remarked again that extinction of life is no punishment. Why then is it called capital punishment, when we take the life of a man?

He thinks we may be happy in seeing the torments of others.—We think differently.

We are cited to Prov. 14:11. "And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." This passage demands an examination, although it is in the book of Revelation, among high wrought symbols and figurative language. We will commence at the ninth verse. "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wrath of God, which is poured out without mixture into the cup of his indig-

nation," &c. Here we find the symbols of a beast, an image, a mark, cup, and wine. In order to make this bear on this subject it must be proved that it refers to *future* punishment. "The smoke of their torment ascendeth up for ever and ever." We will look at this text first with the idea that it does refer to future punishment. We remarked that smoke is composed of particles of a burning body; and the very fact that smoke ascends, proves that something is consuming away, and of course, that the object must be burned up in process of time unless the fire is *quenched*. Hence says David, "the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." This smoke is never to be collected again; if it could be, we might have them restored. It is never re-organized; then it follows, even taking the ground, that Rev. 14: 11 refers to future punishment, that it is in harmony with what David wrote, when he says, "they shall consume; into smoke shall they consume away." "It ascendeth for ever and ever." Does this expression show it is to be eternal? *Aion*, from which this word is derived, signifies, "a space or period of time, a life-time, life; also, one's time of life, age, young in age, for one's life-long, an age, generation; also, one's lot in life, a long space of time, eternity, forever, an era, age, period of a dispensation, this present life, this world." This is the definition of *aion*, as given by Liddell and Scott; and we here remark that *forever* and *everlasting* are used in the Bible some two hundred times in a *limited* sense.—We find an example in Exodus 12: 17. "And ye shall observe the feast of unleaven bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance *forever*." Forever does not mean eternally in this passage. Again in 1 Sam. 1: 22; where Hannah took Samuel up to be a priest, that he might "appear before the Lord and there abide *forever*." In 1 Chron. 28: 4, David says: "Howbeit the Lord God of Israel chose me before all the house of my Father, to be king over Israel *forever*." This forever ran out with David's life. He is not king now. Jonah says, when in the whale's belly, "I went down to the bottoms of the mountains; the earth with her bars was about me *forever*." *That forever was only three days and three nights long!!* Forever signifies the longest possible duration of that to which it is applied. In Ezek. 37: 25, we read. "And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children *forever*." This is after their return, and as my brother endeavored to show that they have returned, they must have remained there *forever*; but unfortunately for my brother's theory, they are *now* scattered; then it also follows that this forever has run out. Again in Exodus 21: 6, we read. "Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the doorpost; and his master shall bore his ear through with

an awl; and he shall serve him *forever*." These passages show that *forever* does not always mean eternally.

We will now read Greenfield's definition of this word. "Duration, finite or infinite; unlimited duration, eternity; a period of duration, past or future; age, life-time." This shows that it does not necessarily mean *eternal*. We must be governed therefore, by the context, in determining its meaning.

The smoke ascendeth forever and ever, "and they have no rest day nor night." Day and night limit this forever. Will day and night continue eternally, as it is now? Job says, "He has compassed the waters with bounds until the *day and night* come to an end." Job 26: 10. It follows that *this forever*, and these torments will *end*. The waters have been compassed with bounds, since the flood. But when we come to the new creation there is "no more sea"—there will be no more day nor night, for the prophet says, "The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold." And besides this, "the glory of God will fill the earth." The torment of the devil will *end* too with day and night.

But let us read on a little further, and see what is in the next verse, (12). "Here is the patience of the saints." Do they need patience after they go to their *reward*? This must refer to this life. We believe there is a symbolical punishment on a symbolical power, located at Rome, which will transpire *before* the judgment, and the reward of the saints, as will be seen more fully by what follows. *After* all this the angels reap the harvest of the earth. This shows conclusively that what we have considered is not the *final* punishment of the wicked. "Another angel came out of the temple crying with a loud voice to him that sat on the cloud, thrust in thy sickle and reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle," &c. Now comes their punishment.—"And I saw another sight in heaven, great and marvellous, seven angels having the seven *last plagues*; for in them is filled up with the wrath of God." Are the angels *eternally* employed in pouring out these vials of wrath? At this point the saints sing the song of Moses, the servant of God, and the song of the Lamb." They have then got beyond the point where they need "*patience*." We read, "NO man was able to enter into the temple *till* the seven plagues of the seven angels were fulfilled." If they are to be eternally fulfilling, then no man can ever enter into the temple. Let us see where these vials were poured out. We have remarked before that the wicked are to be punished *on the earth*; for we find it thus positively stated in the Scriptures. "I heard a great voice out of the temple saying to the seven angels, go your ways, and pour out the vials of the wrath of God upon the EARTH. And the first went and poured out his vial upon the earth." The effect of all is upon the earth. After the wicked are destroyed and "rooted out" of the earth, then the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." When the saints take the kingdom and

dominion "under the whole heaven" the wicked are *no more*. We find no information that the wicked will be punished anywhere else, than upon the *earth*. Prov. 11: 31. "Behold, the righteous shall be recompensed in the earth, much more the wicked and the sinner." When we trace the phrase "much more" through the Bible, we find it used to denote a greater degree of certainty. The wicked never leave this planet. They have their *all* upon the *present* earth. The righteous have a "hundred fold" in this world, and in the world to come, everlasting life.

We will now examine another passage referred to last evening, found in 2 Pet. 2: 6. "And turning the cities of Sodom and Gomorrah to ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly." Here is an *ensample* to those who should after live ungodly. The Sodomites were *destroyed* with fire and brimstone from heaven. They were *literally* destroyed. In connection with this we are referred to Jude 7: 6. "Even as Sodom and Gomorrah and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of *eternal* fire." The word here rendered *eternal* is the same word that is rendered *everlasting*. The word occurs in Philemon 15.—Paul, when speaking of Onesimus—his absence and return, says: "For perhaps he therefore departed for a season, that thou shouldst received him *forever*." Did he mean he would remain with him *eternally*, or for a period of time.

What was the effect of eternal fire on the Sodomites? Is Sodom burning now? No. Are they suffering the effects of that fire? Certainly they are. They are literally burnt up. The fire is not following their spirits in some unknown region. We believe the elements of heat or fire will continue eternally.

We turn to 2 Pet. 3: 7. "But the Heavens and the earth, which are now, by the same word are kept in store reserved unto fire against the day of judgment and perdition of ungodly men." Perdition is defined to mean, "ruin," "eternal death." It was on this verse that we made the remark last sabbath, referred to by my opponent, that this would be the *gehenna* fire, where the wicked would be *burnt up*. He did not represent us correctly. We said, that the interior fires of the earth might then burst out and unite with the fire coming "down from God out of heaven," and constitute the *gehenna* fire.

We are next referred to the "unquenchable fire," in Mark 9. We shall claim this argument as a very strong one in our favor. If the wicked are to exist forever, why are they not compared to gold and silver, or abestos, or something which can resist heat; not to briars, thorns, chaff and stubble?—We believe it will be literal fire which will destroy the wicked. He remarks, that if it takes one hour to annihilate a man, he has one hour of punishment. Let my opponent remember, this punishment is not *dying*, but *DEATH*. In reference to the unquenchable fire, we read in Isa. 66: 24, "And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for the worm shall not die, neither shall their fire be *quenched*." Again in Jer. 7: 20, "Therefore, thus saith the Lord God;

Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beasts, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall *not be quenched*." Also in 17: 27, "But if ye will not harken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a *fire* in the gates thereof, and it shall devour the palaces of Jerusalem, and *it shall not be quenched*." When Jerusalem was conquered by the Romans under Titus, a fire brand was thrust into the temple and it burned it to the ground. The fire was *unquenchable*. Suppose this house should take fire to night, and we should say, the fire is unquenchable," should we mean, "it will burn *eternally*." Gehenna fire is used to illustrate the destruction and consumation of the wicked, and was drawn from the valley of Hinnom, where the Jews cast their filth to burn it *up* but *never* to preserve it. And as Christ uses this to *illustrate* the destruction of the wicked, it shows there is no *possibility* for them to escape. He says the fire cannot be quenched. Hence we read in Psalm 119: 119 "Thou puttest away all the wicked of the earth like dross; therefore I love thy testimonies."

Says the Savior in John 15: 6. "If a man abide *not* in me, he is cast forth *as* a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." Why does a man trim branches from his trees? Is it to preserve them? Certainly not. When they are dry, he burns them. The Savior compares the wicked to branches which are to be *burned*. In keeping with this is Matt. 13: 40. "As therefore the tares are gathered and burned in the fire; *so* shall it be in the end of this world." When the farmer has gathered his tares and burned them *up*, where are they? Such are the Savior's illustrations.

Again in Matt. 3: 12, we read. "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but will burn up the chaff with *unquenchable fire*." If the fire could be quenched, they would not be *burnt up*. "*Burn up*," is from *katakaio*, which is defined, "*to burn up, consume with fire*." The fire either burns them up, or it does not burn them at all. We found last evening, that they are to be *consumed*. Hence in Malachi 4: 1, we read. "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall *burn them up*, saith the Lord of hosts, that it shall leave them neither root nor branch." They are compared to *stubble*. If we dig up a tree root and branch, it will *die*; but when we have *burned it up* root and branch, where is it? When we read about unquenchable fire, we look upon it as a strong expression to show that the wicked must be BURNED UP.

We will now notice the "second death."

In Rev. 2: 11, we read "He that hath an ear let him hear what the spirit saith unto the churches; he that overcometh shall not be hurt of the "second death." This implies there has been a first death. Rev. 20: 6, "Blessed and holy is he that hath part in the first resurrection; on such the

second death bath no power." In the 13th and 14th verses, we read, "And the sea gave up the *dead* which were in it; and death and hell delivered up the *dead* that were in them; and they were judged every man according to their works." "And death and hell were cast into the lake of fire, this is the *second death*." My friends, hell is then emptied.

We will now notice the last mention of the punishment of the wicked, found in the Bible. It is in Rev. 21:8. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the *second death*." This is like the example at Sodom, as specified by Peter and Jude. Those who should afterwards live ungodly, were to be destroyed in the *same manner*. This we remark, is the last mention of the punishment of the wicked, found in the Bible, and this "is the *second death*."

The Bible, when rightly understood, is all on one side. It is either all in favor of eternal torment, or all in favor of everlasting destruction.

FIRST SPEECH OF ELD. CLAYTON

Mr. President, Ladies and Gentlemen:

It devolves upon me now to present a brief review of the points in my opponent's last speech.

1. He asks if the body is conscious of loss. I answer, no; but the spirit is. But he endeavors to set aside my proof from 1 Pet. 3:3, of the incorruptibility of the spirit; and his method, I must confess, is a novel one. He claims that it is the Holy Spirit in the christian, and not the christian's own spirit, that is said to be incorruptible; and he refers us to another passage in Peter, where the christian is said to be "born again, not of corruptible seed, but of incorruptible." Here he stopped, leaving the impression that this "incorruptible seed" is the Holy Spirit. But if he had read the rest of the verse, he would have discovered his mistake.—The whole passage reads in this wise: "Being born again, not of corruptible seed, but of incorruptible, by the *word of God*, which liveth and abideth forever."

2 The Apocalypse, he says "is a book of highly wrought figures." But that, I think, depends upon circumstances with him. It is literal enough when it suits his convenience to have it so. He claims that the New Jerusalem is the literal abode of the righteous; and a few evenings ago he attempted to show us that it is the "house not made with hands" of which Paul speaks in 2 Cor. 5:1, and which the saints are to be clothed with when they put off the "earthly house"—the church. I presume you remember that this was the gentleman's interpretation. That part of the Apocalypse, then, which seems to suits his theory is literal, but that which stands opposed to it he is disposed to figure away. Let this method be adopted, and you can prove anything you please by the Bible.

3. My opponent contends that the word *forever* (*aion* and *aionios*) means a limited period; and he has introduced as proof several passages from the Old Testament. Robinson defines the word, *everlasting, perpetual, eternal*. I am willing, however, for the sake of the argument, to admit that it has sometimes a limited signification. But this fact must be borne in mind; that it is as perpetual as the being or age to which it is applied. When applied to God, as in Rom. 16: 26, 1 Tim. 6: 16, Gen. 21: 33, and Isa. 40: 28, it means endless duration—absolute eternity; when applied to things of the world, as “mountains” and “hills,” it is as perpetual as the world itself; when applied to the Jewish age, and the things of that age, such as “covenant,” “inheritance,” it is as perpetual as the Jewish commonwealth; but when applied to the future state, to eternity, it is as perpetual as eternity, it is endless duration; for eternity will not be superseded by any other age.

I will now call your attention to the passage referred to in Rev. 14: 9, And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beasts and his image, and whosoever receiveth the mark of his name.” What I claim in relation to this passage is, that it describes the condition of the wicked after death; and that I am correct in this view, seems evident from the fact that the condition of the righteous is presented in contrast in the same connection. “And I heard a voice from heaven, saying unto me, Write, Blessed are the dead who die in the Lord from hence forth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.” The phrase “day and night” cannot be relied on to prove that the punishment is not in eternity; for it may be an expression used to indicate the uninterrupted perpetuity of the torment.—There is no intermission of the punishment, as there is none between day and night. The term “fire and brimstone,” and “the smoke of their torment ascendeth up for ever and ever,” are the strongest symbols of perpetual conscious suffering.

4 We are again referred to *gehenna*. We are told that the Savior used it as an illustration—as a symbol of destruction, and not of conscious suffering. But what could more fitly represent eternal conscious suffering than the *worm that dieth not*, and the *fire that never shall be quenched*. In the literal valley of Hinnom, the worm has long since died, and the fire has long since been quenched; but it will not be so in the future state of the wicked; “their worm dieth not; and the fire is not quenched.” But we are referred to Malachi 4: 1, as proof that the wicked will be utterly extinguished—burnt up “root and branch.” If the gentleman takes this in a literal sense, then the wicked must have literal “roots” and literal “branches.” Hence if he is not willing to adopt this conclusion, he must admit that the passage is figurative. What is the figurative use of “root and

branch?" It means progenitor and descendent. Jesus is called "a branch of the stem of Jesse," and he says also, "I am the root and the offspring of David." My opponent says, if *hades* is a place of punishment, the punishment will not be eternal, for *hades* is to come to an end. Here he betrays the fact that he does not believe in eternal punishment. But I never claimed that *hades* is the place of future punishment for the wicked. *Gehenna* is the word employed to represent that, while *hades* is the intermediate state, or place of departed spirits between death and the resurrection.

It seems that a misunderstanding has risen with regard to what I said a few evenings ago respecting my opponents method of interpretation. I did not find fault with him for *quoting* Old Testament scriptures, but for not interpreting them in the light of the New, which I claim is an infallible commentary on the Old. I said he found certain obscure passages in the Old Testament; and, instead of bringing them forward and interpreting them in the light of the New Testament, he reverses the order, by dragging the New Testament back to the darkness of the old. But he asks with an air of apparent triumph, "Was not the Holy Spirit as intelligent in the prophets as in the apostles?" I answer, yes; but God did not see fit to reveal these matters *so clearly* through the prophets as He has through Christ and his apostles, under the perfect "ministration of the Spirit." All the great matter relating to man's destiny have been progressive in their development. I will illustrate this by a single instance.

It was the purpose of God before the beginning of the ages, to constitute of the two heterogeneous elements of society—the Jews and the Gentiles—an organization that should be a perfect *unit*, "built together for a habitation of God through the Spirit." This was the Christian Church or Kingdom, into which the Gentiles were to be brought as well as the Jews. This purpose was afterwards progressively developed. It was "dropped into prophecy;" and various intimations of it were given in the Old Testament scriptures—increasing in clearness as they approach the Christian Era. And when Jesus appeared as a teacher, he shed more light on the subject. In his parable of the sheep-fold he says: "Other sheep I have which are not of this (Jewish) fold; them also I must bring; and they shall hear my voice, and there shall be one fold and one Shepherd." It was still more clearly embodied in the Commission which he gave his Apostles before he ascended to Heaven, in which he commanded them to "go into *all* the world, and preach the gospel to *every creature*—"to go "and teach *all nations*." Here the distinction between Jew and Gentile is abrogated. And when the Apostle Peter opened this Commission on the day of Pentecost, and preached the first gospel discourse under it "with the Holy Spirit sent down from Heaven," he said, "The promise is to you (Jews) and to your children, and to all that are afar off, (the Gentiles) even as many as the Lord our God shall call." Still when Peter gave utterance to this language, he did not comprehend its full import. The full light had not yet been shed on the subject. And it was not till after he had received a special revelation at Joppa in the vision of the "sheet kint to-

gether at the four corners, and let down from heaven;" and the Spirit had said to him, "Arise and go with" the messengers sent from Cornelius "nothing doubting; for, behold, I have sent them," that the truth flashed upon his mind in all its clearness. "And he opened his mouth, and said, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him and worketh righteousness is accepted of Him." Here the great truth is fully brought out, that the Gentiles as well as the Jews are received into the Kingdom of God; and that all men are accepted on the ground of obedience to Jesus Christ.

This illustrates my idea of the progressive development of the great matters of revelation. I cannot therefore be convicted of inconsistency for going to the Old Testament for proofs, provided I bring them forward to the light of the New Testament, and compare them with the teachings of Christ and his apostles. My method is, not to advance backwards, but forwards, not to begin with the New Testament and leave off with the Old, but to begin with the Old and leave off with the New. And that is what I was doing in my last night's speech when my time expired. I will therefore finish my reading from the New Testament.—Let it be borne in mind that I cite these passages to show that the word *apollumi* does not mean extinction of being.

Matt. 15: 23. "But he answered and said, I am not sent but unto the lost sheep of the house of Israel." Here the word *apollumi*, which my opponent claims means extinction of being, is translated *lost*, and is applied to the Jews who were then living in Palestine. According to my opponent's definition of the word, Jesus was sent to non-entities! But again: Matt. 27: 20. "But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus." Here the word is rendered "destroy," and is applied to Jesus. But how did the Jewish rulers destroy Jesus? Did they reduce him to non-existence—extinguish his being? By no means. They crucified him as a malefactor, between two thieves; but his body and soul both remained—the one did not see corruption, nor was the other left in the unseen world; but both were re-united on the third day.

Mark 1: 3. "Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God." The word "destroy" in this passage is applied by the demons to their expulsion from the human body. Jesus expelled them from the bodies which they inhabited, but we have no proof that he ever extinguished the being of any of them. Luke 19: 10. "For the Son of man is come to seek and save that which was lost." I have always supposed that Jesus came to save the world. The world, then, was *lost*, (*apollumi*) *perished, destroyed*. Was the being of the world extinguished—blotted out of existence—annihilated? If so, why did Jesus come to seek and save it? Did he make such a mistake as to come to seek and save that which had no existence—a non-entity? This must be the case if my opponent's theory is correct! But again: Jno. 17: 12. "While I was with them in the world, I kept them in thy name: those that thou gavest me have I kept; and none of them is lost but the son of perdition,

that the Scriptures might be fulfilled." Here the word is translated "*lost*" again, and is applied to Judas who is still alive. It cannot, therefore, mean extinction. These citations, I think, are sufficient to show the utter untenableness of my opponent's position. I will, therefore, leave this point for the present; and introduce a few passages of Scripture to show that conscious suffering is the punishment of the wicked.

Prov. 1: 24-30. "Because I have called, and ye have refused; I have stretched out my hand, and no man regarded it; but ye have set at nought all my counsel, and would none of my proof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirl-wind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me; for that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel; they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices."

The point in this passage is, that *distress* and *anguish* are declared to be the punishment of the wicked. These are elements of conscious suffering, and cannot co-exist with annihilation. Distress and anguish cannot come upon non-entities.

Dan. 12: 2. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." The question is, if the wicked are to be blotted out of existence—to be punished with the eternal extinction of their being—how are they to experience a consciousness of *shame* and everlasting *contempt*? Can non-entities experience these feelings? The literal rendering of this passage as it is found in the Septuagint is "*ignomy and shame eternal*." Hence the wicked are to be eternally conscious, and to suffer a sense of ignomy and shame forever. In connection with this, I will call attention to Jno. 5: 28-29. "Marvel not at this: for the hour is coming in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil to the resurrection of damnation." Daniel and the Savior both speak of the resurrection of the dead and of the condition of the wicked after that event; and what Daniel calls "*ignomy and shame eternal*," the Savior calls "*damnation*." Hence the damnation of the wicked is eternal; and this is in perfect harmony with Jno. 3: 36. "He that hath the Son of God hath everlasting life: but he that believeth not the Son shall not see life, but the wrath of God abideth on him." Can the wrath of God *abide* on a non-entity? I insist upon it, that if my friend's position is true, there is no meaning in these passages. But he refers us to the "*second death*," as proof that the wicked will be annihilated. Before he can make anything out of that, he must prove that death is an extinction of being. If the first death is not an extinction of being, why should the second be? Is there not an analogy between them? And has not the gentleman utterly failed to prove that the first death is an extinction of being? Nay, more: has he not admitted that it is not? He

has defined death to be "the extinction of *life*," not the extinction of *being*." And this is substantially the definition that I gave of it at the beginning of the debate. I have all along contended that death is the absence of life—the result of a separation between the body and spirit, that when the spirit departs from the body, it leaves it dead; and hence James says: "the *body* without the spirit is dead." This proves that the *body* is the part of man that dies—that life is *absent from*: "the *body* without the spirit is *dead*." Death is, therefore, a negative state—the absence of life from whatever is dead; and as the body is that which is declared to be dead, it is the absence of life from the body. Hence, if death is the death of the *body*, the resurrection is the resurrection of the *body*. It is the resurrection of the *dead*, and the *body* is that which is *dead*—it is dead in the absence of the spirit. And with this agrees the testimony of Matt. 27: 52. "And the graves were opened, and many of the *bodies* of the saints which slept arose." I wish it remembered that before my opponent can claim the "second death" as any proof of his proposition, he is bound to show that death is an extinction of being. And that he can never do. He has tried his best and you can see with what success.

I will now say a word respecting Lexicons. It has been manifest to you that my friend's Lexicon's and mine have not always agreed. The reason is this: he quotes mainly from Classical Lexicons, while I quote from those of the New Testament. The Greek of the Classic's differs from the Hellenistic Greek of the New Testament; and hence words are not used in the same sense in the former as they are in the latter. [*Time expired.*]

SECOND SPEECH OF ELD. GRANT.

Mr. Chairman, Ladies and Gentlemen :

We see but very little in our opponent's remarks that need a reply. He admits that *aionion* is sometimes *limited*. He also admits that the account in Rev. 14: 11, is *symbolical*.

He refers to Mal. 4: 1, where it is said all the proud and all the wicked "shall be stubble and the day that cometh shall burn them up saith the Lord of Hosts, that it shall leave them neither root nor branch;" and says *root* and *branch* means father and son. We do not see how he helps the matter any; for his position makes out that father and son are to be *burnt up*. But that is not the signification of this text. Let us read from Prov. 12: 3. "A man shall not be established by wickedness: but the *root* of the righteous shall not be moved." Does *root* in this verse refer to the son of the righteous? The plain idea is that the righteous man is established like a tree, and is not to be moved by temptations. Take another example: Rom. 11: 16. "For if the first fruit be holy the lump is also holy; and if the *root* be holy, so are the branches." Does that mean, if the father is holy all his sons are?

He quotes some passages to show that the Bible speaks of *suffering*. We admit there is to be weeping and wailing at the judgment,

but my brother has not produced the proof that it will be *eternal*.—He says death is not the extinction of life. We would like to have him give a definition of *thanatos*, which is rendered death, and is defined “extinction of life.” The Bible declares, “The soul that sinneth, it *shall die*.”

He says his plan is to begin at the Old Testament and go on to the New. We have no objection to this, and trust he will allow us to do the same.

As we are charged with advocating heresy, we will bring up a witness to examine, and wish the whole congregation to act as jurymen. The witness is *Paul*. We will bring all he has said on the subject of punishment, if we have time. The subject is first mentioned in Acts 13: 40-41. “Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and *perish*; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.”—Again in verse 46. “Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of *everlasting life*, lo, we turn to the Gentiles.” This is all Paul says in the Acts. Here we have the words “perish” and “everlasting life” contrasted. The word here rendered *perish* *aphanizo*, is defined by Liddell and Scott, “to destroy utterly,” “to disappear and be heard of no more.” He says we have used the classical Lexicons. So we have; because they are much the *best*.—We have quoted from theological ones too. Greenfield is certainly theological. Webster defines *perish* to “depart wholly, to die, to waste away, to be extirpated, to come to nothing.”

We will now come to Paul's letters. We will first examine his letter to the Corinthians. 1 Cor. 1: 18. “For the preaching of the cross is to them that *perish*, foolishness; but unto us which are *saved*, it is the power of God.” Here the word rendered *perish* is *apolumi*. It is contrasted with *salvation*. When a Ship, sailing in an ocean-storm, is wrecked, and we say all on board are *perished*, what do we mean? That they have gone into torment? This word is defined, “to *destroy totally, to die*.” Yet my friend says it does not signify extinction of life in any case. We will give some examples of *apolumi*. We have given some of them before, but wish to stir up my brother's mind by way of remembrance. See Matt. 22: 7. “But when the king heard thereof, he was wroth; and he sent forth his armies, and *destroyed* those murderers, and burned up their city.” Were these murderers alive, when they were destroyed? Again in Luke 17: 27. “They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all.” Also Luke 5: 37. “And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall *perish*.”

MR. CLAYTON. We are not discussing broken bottles now.

MR. GRANT. There it is—a little more ridicule.

MR. GRANT proceeded: This last example shows that *apollumi* does not mean *torment*; but it is used to signify the future punishment of the wicked; consequently, their punishment is not torment. From the Old Testament we learn that the flood destroyed both man and beast. The men were as truly destroyed as the creeping things. Did that destruction send the *spirits* of the beasts and men to torment in the “spirit land?” The same thing is predicated of beasts as of men.

We will go on with the examination of the witness 1 Cor. 8 : 11. “And through thy knowledge shall the weak brother *perish* for whom Christ died?” Here we have *apollumi* again, but it does not mean he is to be tormented. We pass to 1 Cor. 15 : 16-18. “If the dead rise not, then is Christ not raised. Then they also which are fallen asleep in Christ are *perished*.” Here is the same word again. Does it mean those who have fallen asleep in Christ have gone into *torment*? What does he mean? If our brother’s position is true, then the spirit goes to be with Christ, or to paradise without a resurrection. How then are they *perished*. Suppose a man who died during the time the Savior was in the tomb should go in *spirit* to heaven, or paradise; and when there this passage should be quoted to him, while he is singing the praises of the Lord. He could boldly say Paul’s statement is not true. Christ is in the *grave*, and before his resurrection, I am taken to paradise and am *not perished*. I would like to have my brother meet this point. Also 1 Cor. 15 : 32. “If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?—Let us eat and drink; for to-morrow we die.” Here we have the word die, from *apothneesko*, which is defined, “to die, to become putrescent, rot as seeds.” This word is applied to Lazarus in John 11 : 14. “Then said Jesus plainly, Lazarus is *dead*.” There is the same word, and if said of Lazarus’s *spirit* which my brother claims to be the *real* man, then it shows it was *dead*. Would Jesus have said “Lazarus is *dead*” when Lazarus was *alive* in hades? Yet he called him out of the tomb, showing that there was hades.

“If any man defile the temple of God, him shall God *destroy*; for the temple of God is holy, which temple ye are.”—1 Cor. 3 : 17. What does he mean? It is the spirit that is guilty, admitting my brother’s position; then that must be *destroyed*. “*Him* shall God *destroy*.” Here the word rendered *destroy* *pthiro*, is defined, “to injure, spoil, *destroy*.” Does the Holy Spirit, dwell in this man’s immortal spirit, or in his body? It is certainly in the accountable being—the one to be *destroyed*.

We will pass on and look over Paul’s second letter to the Corinthians. Chap. 2 : 15-16. “For we are unto God a sweet savour of Christ, in them that are *saved*, and in them that *perish* : To the one we are the savour of *death* unto *death*; and to the other the savour of *life* unto *life*.” Here comes *apollumi* again. One class is going

on to life, the other to *death*. My brother says no man dies,—his body dies but that is not the man. With his view the body is not accountable, and hence can receive no part of the penalty. Now we would ask what conclusion will the Corinthian brethren come to from these letters? Would they think the wicked are to live forever?

We turn next to Paul's letter to the Galatians, chap. 6: 7-8. "Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap *corruption*; but he that soweth to the Spirit shall of the Spirit reap *life everlasting*." Here is "corruption" on one side, and "life everlasting" on the other. The word rendered corruption is *phthora*, and is defined, "destruction, ruin, *perdition*, death." That is all he says to the Galatians.

Let us see what he says to the Philippians, chap. 1: 28. "And in nothing terrified by your adversaries; which is to them an evident token of *perdition*, but to you of *salvation*, and that of God. *Perdition* on the one side, and *salvation* on the other. The word rendered perdition is *apolia*, signifying, "loss, losing, destruction, death, eternal ruin." Webster defines it "*utter destruction, eternal death*."—Again in chap. 3: 18-10. "For many walk, of whom I have told you often weeping, that they are the enemies of the cross of Christ; *whose end is destruction*." What will become of his enemies? Their end is "destruction." Mr. Webster defines destruction to be "the annihilation of anything; that form of parts which constitute it what it is." When anything is destroyed, as a house, or barn, or animal, or anything else we consider that form of matter as no longer existing. What conclusion would the Philippian brethren form from this letter? That the wicked are to live forever?

Let us take a few examples of the use of *apolia* Mark 14: 4, "And there were some that had indignation within themselves, and said, why was this *waste* of the ointment made?" The word *waste* in this example does not mean *torment*. Again in 2 Peter 3: 7 we read, "The heavens and the earth what are now, by the same word are kept in store, reserved unto fire against the day of judgment, and *perdition* of ungodly men." Also in Matt. 7: 13, "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to *destruction* and many there be which go in thereat." These are the same words rendered destruction, but do not mean *torment*. It seems Paul was a "destructionist." To what conclusion would the Philippian brethren come from Paul's letter?

We turn to the first letter to Timothy 6: 9. "But they that will be rich fall into temptations and a snare, and into many foolish and hurtful lusts, which drown men in *destruction* and *perdition*." Here we have the word destruction from *olethros*, which means "ruin, destruction, death, the loss of life." Would this lead Timothy to preach eternal misery?—Not a word about it yet.

We will pass to Paul's letter to the Hebrews, 10: 38-39. "Now the just shall live by faith; but if any men draw back, my soul shall have

no pleasure in him. But we are not of them who draw back unto *perdition*; but of them that believe to the saving of the soul." Again in Hebrews 10 : 26-31. "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins. But a certain fearful looking for of judgment and fiery indignation, which shall *devour* the adversaries. He that despised Moses' law died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense saith the Lord. And again, the Lord shall judge his people. It is a fearful thing to fall into the hands of the living God."—Here we have the word *osthiro*, which signifies "to devour, consume, as by eating and drinking." When we have eaten an apple it is not growing upon the tree. We pass to chap. 6 : 7-8. "For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God. But that which beareth thorns and briars is rejected, and is nigh unto cursing; whose *end is to be burned*." This is New Testament doctrine, as well as Old. What conclusion will the Hebrews come to? That we are to suffer eternal torment, or be destroyed?

We pass to Paul's letter to the Romans. We will read chap. 2 : 4-12, and if we do not find eternal torment here we shall find it nowhere. "Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But, after thy hardness and impenitent heart, treasureth up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds: to them who by patient continuance in well doing, seek for glory and honor and immortality,—eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile; For there is no respect of persons with God. For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law." We believe the wicked will experience wrath, tribulation and anguish at the judgment, but the Bible does not teach that they are to suffer it eternally, but will *die*. John Brown felt sorrowful in anticipating his death, but that sorrow was not his punishment. The law did not say *torment*, but *death*. Our punishment for continuing in sin, is loss of *life*. We are exhorted to seek for glory, and honor, and *immortality*." We must seek for it because we have not got it yet. "For as many as have sinned without law shall also *perish* without law." Here is the word *apollumi* again.—Let us see what the law says relative to the penalty for sin. Is it eternal misery or eternal *death*.

We will turn now to the first chapter where he describes the most wicked class of men, it seems, that ever lived. Read from verse 21 to 32.—

"Because that, when they knew God, they glorified him not as God neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents without understanding, covenant-breakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of *death*, not only do the same, but have pleasure in them that do them." What does he say they are worthy of? *Thanatos*,—"extinction of life." There is nothing in them worth saving. They are full of pollution and corruption. They deserve to *die*. Would the popular preachers of this day write as many letters as Paul, say as much about the punishment as he did, and not mention eternal misery? Rom. 14: 15. "But if thy brother be grieved with thy meat, now walk-est thou not charitably. *Destroy* no him with thy meat, for whom Christ died." Here is *apollumi* again, but no idea of *torment*! The same thought is conveyed in chap. 14: 20. "For meat destroy not the work of God." In chap. 8: 13, we read, "For if ye live after the flesh, ye *shall die*: but if ye through the Spirit do mortify the deeds of the body, ye shall live." It says "mortify the deeds of the *body*," and not the *spirit*; thus showing that the physical organism formed of the dust of the ground is the accountable man, and not the spirit in "his nostrils." The same word, (*apollumi*) occurred in 1 Cor. 15: 32. We turn to Rom. 9: 22. "What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessel of wrath fitted to *destruction*." Destruction is from *apolia*, which is defined as we have seen, to mean, "*death*," "*eternal ruin*." Rom. 6: 16. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto *death*, or of obedience unto righteousness?" "Whether of sin unto "*thantos*," or of obedience unto righteousness."

We now come to the full definition of the *law*; in chap. 6: 21: 23, which closes up what he said to the Romans, "What fruit had ye then in those things whereof ye are now ashamed? for the *end* of those things is *death*."

But now being made free from sin, and become servants of God. ye have your fruits unto holiness, and the *end everlasting life*. For the wages of sin is *death*; but the gift of God is eternal life, through Jesus Christ our Lord." "The end of those things is *death*." *thanatos*—*extinction of life*. "But now being made free from sin," "the end is everlasting life." One ends in *death*, the other in everlasting *life*. This is the *law*. Those who continue in sin, must *die*. My brother says, "The wages of sin is eternal conscious suffering." Paul says "The wages of sin is *death*."—Which shall we believe? This is all Paul says to the Romans. To what conclusion will they come?

We pass to his first letter to the Thessalonians 5: 3. "For when they

shall say, Peace and safety; then sudden *destruction* cometh upon them." Sudden *death* or "loss of life." Here is destruction again. We turn next to 2 Thess. 2: 8-12. "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall *destroy* with the brightness of his coming: *even him*, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that *perish*; because they receive not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believe not the truth, but had pleasure in unrighteousness."

Here the word rendered *destroy*, *katargeo*, means "to cause to cease, destroy, bring to an end." It is applied to the Devel and death. We read in Heb. 2: 14. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might *destroy him* that had the power of death, that is, the devil. Hence, finally, God will have a clean universe again, free from sin and death, and wicked beings.

The same word is applied to death in 1 Cor. 15: 26, "The last enemy that shall be *destroyed* is death." This is like hanging the hangman, after he has hung the last man, so that nobody else can be hung. When death has done its last work in destroying the wicked with the "*second death*," then death itself must die.

Once more and we shall have produced *all* that Paul has said on the subject. 2 Thess. 1: 5: 9. *Which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with *everlasting destruction* from the presence of the Lord, and from the glory of his power.

Has he anywhere taught eternal *misery*? What is the wages of sin? "DEATH." Says he, I have not shunned to declare unto you *all the counsel of God*." But he has not said one word about *eternal torment*; hence it is not the counsel of God." Again he says, "I kept back nothing that was profitable." He has kept back everything about eternal misery, therefore it is *not* PROFITABLE.

SECOND SPEECH OF ELD. CLAYTON.

Mr. President, Ladies and Gentlemen:

I hope that none of the audience will allow themselves to be at all **excited** on this subject. We must keep cool if we would reason correctly. My opponent has quoted repeatedly his favorite passage from 1 Cor. 15: 18. "Then they also which have fallen asleep in Christ are

perished." He imagines he has got me into a difficult spot here; and wishes I would explain the matter. Well, I will attempt to do it; and let me say before I begin that I will suspend the whole controversy upon my ability to show that this passage does not favor my opponent's position.

The Apostle in this chapter is proving the resurrection of the dead;—and his method in the first part of the chapter is what logicians call the *reductio ad absurdum*, or the method of proving a proposition by reducing the opposite hypothesis to an absurdity. He says, "If Christ *be not risen*"—which is the opposite of his proposition—these five consequences must follow:

1. Our preaching is vain.
2. Your faith is also vain.
3. You are yet in your sins.
4. We are false witnesses of Christ.
5. All who have fallen asleep in Christ are perished.

But *none* of these things are true; therefore Christ is raised from the dead. This is the Apostles argument. Now, let it be distinctly noted that the word *apollumi*, here translated "perished," is rendered "lose" and "lost" some thirty times in the New Testament; and that it is applied to the condition of the world before Christ came." "The Son of man is come to seek and save that which *was lost* or *perished* (*apollumi*.) It was then because the world *was* "lost" or perished" already that Jesus come to seek and save it; and of course if he was not raised from the dead the entire object of his mission is defeated; he is yet in the grave, and cannot save any; all who trusted in him and fell asleep in him, have perished with the rest of mankind. He came to seek and save those who had perished, and if he is not raised from the dead, they remain in their perished condition still; he has not saved them; the whole affair has proved a failure. Here, then, is a solution of the matter; and one, I think, which my opponent cannot evade with all his "turning and twisting."

My opponent says, "All the *torment* the wicked will experience will be in anticipation of destruction." Well, if that be the case, all the *punishment* will be in anticipation; and what becomes of his position that the punishment does not *begin* till the sinner is blotted out of existence? "The punishment of the wicked," he says, "does not consist in torment or conscious suffering;" but when conscious suffering ceases, it gives place to non-existence—the sinner is annihilated; therefore, according to his theory, there can be no punishment for the wicked. It will be impossible for him to save himself from this dilemma.

Again, the wicked are represented as being punished in a *place*; it is called hell, (*gehenna*)—"everlasting fire, prepared for the devil and his angels"—"outer darkness, where there is weeping, and wailing, and gnashing of teeth." But according to my opponent's position there can be no *place* of punishment. His theory not only annihilates the wicked; but, in so doing it annihilates all punishment and place of punishment. Non-entities can neither be punished nor occupy any place. The conscious

suffering which the wicked endure while they are in existence and while they occupy a place is no *part* of their punishment—that does not *begin* till they are extinguished; and when they are extinguished they are *nowhere*; therefore there can be no place of punishment.

But let me call your attention to Luke 13 : 28. “But he shall say, I tell you, I know you not whence you are; depart from me all you workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out.” Here is a class of sinners who will be in conscious suffering, weeping and gnashing their teeth, *when they shall see* Abraham, Isaac and Jacob, and all the prophets in the kingdom of God, and they themselves cast out. Now, when does my opponent teach that the kingdom will be established? Not till after the old earth is destroyed and the new formed out of its melted elements. He contends that it is to be established in the New Earth. But all the wicked are to be burned with the old earth; the interior fire is the gehenna fire which is to consume them. Here they are then, *after* they are annihilated, “weeping and gnashing their teeth” and *seeing* “Abraham, Isaac and Jacob, and all the prophets in the kingdom of God, and they themselves thrust out.” This is another of the beauties of Eld. Grant’s theology.

Let us now turn to Rev. 22 : 14. “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates *into* the city. For without are *non-entities*!—no; but it should be so to suit my opponent’s theory. “For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. Here they are again *after* they are eternally extinguished; *after* the old earth has been melted like an old stove, as the gentleman told us on Sunday, and run into a new one; *after* the gehenna fire which annihilates them has become extinct; *after* the New Jerusalem has become the abode of the righteous. This is rather too late in the day to harmonize with the gentleman’s theory. How will he get along with these difficulties? We shall see, I presume in his next speech.

But again : The wicked are sentenced “to everlasting fire, prepared for the devil and his angels.” This “everlasting fire,” my opponent says, “is the interior fire of the earth.” I should like to know if this fire in the interior of the earth was “prepared for the devil and his angels?”—I had always supposed it was one of the necessary constituents of the earth’s composition. But according to my opponent’s theory, it was “prepared for the devil and his angels,” and that *after the flood*; for he says, “the interior of the antediluvian earth was *water*.” Then God poured the water out of the interior of the antediluvian earth, for the purpose of destroying the sinners of those times, and filled it with fire for the destruction of the devil and his angels. We are informed that Jesus will say to the wicked at the Judgment, “Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels.”—Where are these fallen angels? Peter says God has “cast them down to

hell (*tartarus*) and reserved them in chains of darkness to the judgment of the great day." Then they are occupying a place *now*, and to that place the wicked will be consigned at the day of judgment. Is that place the interior of the earth? Man was associated with the fallen angels in apostatizing from God, and he will be associated with them in the judgment, the final condemnation and punishment.

Do you say this is an awful doctrine? It is the sentence of Christ himself; "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." Does any man claim to be more benevolent than Jesus, the sinner's friend; he who was rich, but for our sakes became poor, that we through his poverty might be made rich; who laid aside the glory which he had with the father before the world was created, and came into this world to suffer and die for us? Does any man claim to be more benevolent than Jesus? Away with such sickly sentimentality.—It will be no excuse for you in the day of judgment. If the doom is terrible, escape from it *now*, while you have the opportunity—while your lives are prolonged in mercy, and the invitation is sounding in your ears—"To-day if you will hear his voice, harden not your hearts." God has made ample provision for all of you; and He is not willing that any should perish. He is willing to save you. He is waiting to be gracious. "Escape, then, from the wrath to come, and lay hold on everlasting life." If you do not, you must expect to suffer the consequences. God's righteous judgment will be vindicated in your eternal punishment.

I come now to another argument based on *degrees* of punishment.—Does the Bible teach this doctrine? Let us examine and see. Rom. 2: 4-6. "But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds."—Here it is called the righteous judgment of God to render to every man *according to his deeds*. And this righteous judgment will be revealed in "the day of wrath" or the day of judgment. Col. 3: 25. "But he that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons." 2 Cor. 5: 10. "For we must all appear before the judgment seat of Christ; that very one may receive the things done in the body, *according to that he hath done*, whether it be good or bad." Luke 12: 47-48. "And that servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with *many stripes*. But he that knew not, and did commit things worthy of stripes, shall be beaten with *few stripes*." These passages most plainly teach the doctrine of *degrees* in punishment. But according to my opponent's theory there can be no such thing. His position annihilates all degrees of punishment as effectually as it annihilates the sinner. Indeed, it annihilates all punishment and place of punishment, as we have before shown; but admitting for the sake of the argument, that there is punishment in annihilation, we deny that there are any *degrees* of punishment in it. "The punishment does not *begin* till the sinner is annihilated." Annihilation and annihilation are *equal*. The greatest sinner is annihilated, and the least sinner cannot be *less* than annihilated. The

bloody tyrant of Rome who lighted the city with burning christians, and the man who is found guilty of the smallest offence are both alike annihilated. It is impossible that there can be any degrees of punishment in annihilation. But the Bible teaches degrees of punishment. Therefore, the theory of my opponent cannot be true.

I will now call attention to Heb. 10: 28. "He that despised Moses' law, died without mercy under two or three witnesses : of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the spirit of grace?"

Here is a *sorer* punishment than to "die without mercy." What can this be if my opponent's theory is correct? Surely, to throw a man into the flames and stifle all consciousness in a few moments, is not so sore a punishment as to be pelted to death with stones, as was the case with those who despised the law of Moses. It was often a painful and lingering death; but to be thrown into the fire and consumed, destroys all consciousness in a few moments. Instead of being a *sorer* punishment, therefore, it is not so sore an one; even admitting that the suffering which *precedes* annihilation is the punishment of the wicked. But this my opponent has nothing to do with: his proposition excludes it, and he has admitted that it is no part of the punishment of the wicked; that, he says, "does not *begin* till the sinner is dead." And when he is dead he is annihilated; therefore he can have no punishment. It will puzzle the gentleman, upon his hypothesis, to tell what this "*sorer* punishment" is.

It is a mistaken notion, my friends, to suppose that there is *mercy* in punishment—that is, mercy to the sinner punished; I mean, of course, in his final punishment. It is, so far as he is concerned, an act of simple *justice*: he is punished according to his *deserts*. He has put himself beyond the reach of mercy by neglecting the Gospel, in which the Divine mercy is embodied; and now he has to meet the naked justice of God at the bar of judgment. We meet the mercy of God in salvation; His retributive justice in damnation. Hence my opponent's effort last evening to awaken a sympathy in the minds of his hearers in favor of his position, by representing it as being more compatible with the mercy of God than the doctrine which I advocate, was altogether irrelevant and out of place. Let us now turn to 2 Thes. 1: 9. "Who shall be punished with everlasting destruction (*olethron aionion*) from the presence of the Lord and from the glory of his power." This is the gentleman's stronghold. He relies on this text, he says, to prove his proposition; that is, to get the *eternal* and the *extinction* of being together. He told us frankly last evening that this is his method of proving his proposition; that he should first show that the words "destruction," "perish," &c., mean *extinction of being*, and then he should find *aionion* (*eternal*) prefixed to it in this passage, and that would make it *eternal extinction of being*. Hence if I can succeed in cutting him off here, I shall have overthrown his entire argument. Now let us keep cool a moment.

His great effort last night was to prove that *apollumi* and *apolia*, not *olethros*, mean extinction of being. Hence if he could succeed in showing that these words mean extinction of being, what would it all amount to?—He could not be allowed to substitute either of them for *olethros* in the text, so as to make it *apolia aionion* instead of *olethros aionion*. He must first prove that *olethros*, the word in the text, means extinction of being, before

he can prove his proposition, according to his own method. And that, I affirm, *he can never do*. Let him undertake it, and he will fail as signally as he has on the other words—*apolia* and *appollumi*.

I will now show you that this word *olethros*, rendered “destruction” in the text, is explained by the Apostle Paul to mean *punishment* and *tribulation*. 1 Cor. 5:5. “To deliver such an one to Satan for the destruction of the flesh (*olethros tes sarkos*) that the spirit may be saved in the day of the Lord Jesus.” Here Paul commands the Corinthian church “to deliver such an one” (that is, the fornicator) “to Satan for the destruction of the flesh.” But was this “destruction” inflicted? And if so, did it annihilate the man? I answer, it was inflicted; but instead of annihilating him, it improved his condition—it *made him better*. For Paul writes in the second epistle, telling them to restore him again to their fellowship: and calling what had been inflicted upon him a *punishment*. “Sufficient for such a man is the punishment, which was inflicted by the majority or many.” Here “the destruction of the flesh” (*olethros tes sarkos*) which was inflicted upon this fornicator, and which, instead of annihilating him, made him better, is defined by the Apostle Paul to mean “*punishment*.” It was a disciplinary chastisement or punishment which brought him to repentance and reformation. And hence, when this was effected Paul wrote the church to restore him.

Again, in the same connection in which this phrase “everlasting destruction” occurs, 2 Thess. 1:6, the Apostle defines it to mean *tribulation*.—“Seeing it is a righteous thing with God to recompense *tribulation* to them that trouble you; and to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power.” Let it be noted now, that what the Apostle calls *tribulation* in the sixth verse of this chapter, he calls *everlasting destruction* in the ninth. Hence it is not annihilation, but conscious suffering or punishment as in the case of the fornicator. And the passage is in perfect harmony with Matt. 25:46.—“And these shall go away into *everlasting punishment*, but the righteous into life eternal,”

The punishment of the wicked, then, is not everlasting non-existence, but everlasting punishment of conscious suffering; away from the presence of God, and the glories of Heaven, and the society of the blessed; in hopeless despair; in outer darkness, where there is weeping and wailing, and gnashing of teeth; where their worm dieth not, and the fire is not quenched; where they shall see Abraham, Isaac and Jacob, and all the prophets, in the Kingdom of God, and themselves cast out.

“Oh! wretched state of deep despair!

To see my God remove,
And fix my doleful station where
I must not taste his love!”

[*Time expired.*

THIRD SPEECH OF ELD. GRANT.

Mr. Chairman, Ladies and Gentlemen :

I will read the definition of the word *olethros*, found in 2 Thess. 1 : 9. It is defined by Liddell and Scott, "death, destruction, loss of life," and it remains to be proved that *destruction* in 2 Thess. 1 : 9, does not mean *loss of life*. Paul uses the expression again, and says, "Their *end is destruction*." Would death be the destruction of a man? He says, "the wages of sin is death."

Another word was introduced from Daniel,—"*shame and everlasting contempt*." The Hebrew word *d'rāh-ōhn'*, here rendered *shame*, occurs but once more in the Bible, which is in Isa. 66 : 24. "And they shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an *abhorring* unto all flesh." Says Dr. Wintell, "it denotes a kind of spectacle, show or nausea," and is translated "nausea" by Buxtorf, in his concordance. In the case of Arnold the traitor, we speak of him in abhorrence. But it does not prove that he is conscious of it, by any means.

My brother claims that *hades* is a *place* of punishment, but does not tell us where it is. He says destruction of demons means *going out of men*. That is a new definition!

He says there is an analogy between the first and second death. That is just what we claim. The first is "extinction of life," and so is the second.

We come to the main point of his last remarks, which is the consideration of *degrees* of punishment. He says that for one sin or *many* they must have the same punishment, according to our position. With my brother's view, they have *ETERNAL misery* for one sin; and can they have it any *longer* for a thousand? We do not find the doctrine of degrees of punishment in the Bible, Mr. Chairman. All the passages quoted by my brother fails, excepting one, and we will now look at that. Luke 12 : 47-48. "And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they shall ask the more." Who are those that the Lord chastens? and where is it done? Every son he loves, in *this* world. A minister once said to me, I know what that passage means. I committed an error many years ago and have suffered *chastisement* for it ever since. They are beaten with many stripes in *this* life.

We pass to illustrate the idea of degrees of punishment. Suppose a man kills his neighbor in Seneca Falls; and another man kills a thousand. We arrest, examine, condemn and execute both alike. Is the law just? According to my brother's idea, that man who has killed a thousand, should have a thousand times more torment than the other. As soon as one man begins to *torment* another we call it heathenish. We do

not practice such things in civilized countries, and yet my brother's theory makes God *torture* the sinner ETERNALLY; God wishes us to be *merciful*, because he is; but the *most merciful* would not torment his fellow man for *one year* before killing him. Paul says the wicked "are worthy of *death*;" and when we kill a being, we do not torment him a while before we take his life, neither do we think God does.

In reviewing our brother's remarks during the discussion, we find him admitting that Adam and all his posterity are *mortal*. This being true, as we have endeavored to prove, it follows that Satan uttered a lie when he said, "Ye shall not surely die." We find no other passage which teaches that man has an immortal spirit; and as Satan was a liar from the beginning, the whole matter is settled, if we adhere to the *Bible*. My brother says, death is not to die. Death is the *end* of dying. When a man is dying he is approaching a point where he will cease to live. The wages of sin is NOT DYING, but DEATH. We have shown by quotations from the Fathers, that they did not believe in the doctrine of eternal misery, but, like Paul, they taught that "the wages of sin is *death*," that they were to be devoured like wood that is burned up.

My opponent says it is "no punishment to be put out of existence."—He would have to reason with us till we are older than now, before we we could be made to believe that death is no punishment. We hold that eternal life in the coming kingdom is the highest possible reward; and that eternal death is the highest possible punishment; because the sinner lose all the righteous gain.

Why put a sinner where he cannot help but sin, and then punish him for sinning by tormenting him eternally. Is not death or destruction a punishment? Paul answers, "the wages of sin is death." My brother says it is eternal life in misery.

In conclusion, we would say, *first*, we have shown from many passages in the Old and New Testaments, that the nature of future punishment is expressed by such words as, "*destroy, destruction, perish, devour, consume, death, burn up, &c.*" These original words are defined, "*to end,*" "*to extirpate,*" "*to blot out,*" "*erase,*" "*to destroy utterly,*" "*to finish,*" "*to annihilate,*" "*to bring to nothing.*" Admitting, Mr. Chairman, that the punishment is *destruction*, death,—as the Bible affirms, we ask how it could be expressed, if not in the very words now employed? We see but one way to avoid our conclusion, which is to say *perish* does not mean *perish*,—*destroy* does not mean *destroy*, and that *death* does not mean *death*, when applied to the wicked, but to keep them alive.

Second. After showing the *nature* of punishment, that it is death,—*destruction*; we then brought *positive* Scripture to show that it is ETERNAL. Matt. 25: 46. "And these shall go away into *everlasting punishment*; but the righteous into life eternal." 2 Thess. 1: 9. "They shall be punished with everlasting (or eternal) destruction." The word rendered punishment in Matt. 25: 46, is defined, "*to cut off,*" "*excision,*" "*abscission.*" The sinner has broken the law, the penalty of which is *death*; hence justice says he must die. He is in great misery on account of the approaching penalty, hence mercy says, let him die,—take his life,

—end his suffering. Consequently justice and mercy unite in the death of the sinner.

Let us for a few moments look on the bright side of the subject: Ps. 37 : 22. "For such as be blessed of him *shall inherit the earth*; and they that be cursed of him shall be *cut off*." Prov. 21 : 21-22. "For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be *cut off* from the earth, and the transgressors shall be *rooted out of it*." When they are rooted out, they do not come around the city. They are *without*. No place is found for them. My brother will not claim that the wicked are to be eternally surrounding the righteous in the kingdom. All the thieves, robbers, murderers, &c., will be cast away and *burned up*. Prov. 10 : 29-30. "The way of the Lord is strength to the upright; but destruction shall be to the workers of iniquity. The righteous shall never be removed; but the wicked shall not inhabit the earth." Ps. 37 : 9-11. "For evil doers shall be *cut off*; but those that wait upon the Lord, they *shall inherit the earth*. For yet a little while, and the wicked shall *not be*; yea, thou shalt diligently consider his place, and it *shall not be*. But the meek *shall inherit the earth*; and shall delight themselves in the abundance of peace." 2 Pet. 3 : 13. "Nevertheless we, according to his promise, look for new heavens and a *new earth*, wherein dwelleth righteousness." Now we begin to see something bright looming up. Rev. 21 : 1. "And I saw a new heaven and a *new earth*; for the first heaven and the first earth were passed away; and there was no more sea." Num. 14 : 21. "But as truly as I live, all the earth shall be filled with the glory of the Lord." When the earth is full of the glory of the Lord, where are the wicked? As they are to be punished upon the *earth*, their punishment either converts or destroys them. The Bible says they are *destroyed*. Then follows Rev. 21 : 9-10. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests; and we shall reign on the earth." Next comes Rev. 5 : 13, to complete the picture. "And *every creature* which is in heaven, and on the earth, and *under* the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." At this time there are none wailing in hades, gehenna, or tartarus; but the wicked, with the demons and the Devil, are blotted out of existence. The earth is then restored to her Eden beauty and loveliness, the good alone being preserved, and made immortal. There is no wailing of the damned, but ALL praising God. The whole earth is *full* of his glory. The Saints have taken the Kingdom, under the whole Heaven, and as there is not an intimation in the whole Bible that the wicked shall be punished anywhere else, than upon this earth, where are they when *everything* is praising God? We have shown that they are *dead*. Hence our proposition is sustained by the Scriptures.—"The punishment of the wicked consists in the eternal extinction of their being."

THIRD SPEECH OF ELD. CLAYTON.

Mr. President. Ladies and Gentleman:

My opponent still confounds extinction of *life* with extinction of *being*. *Thanatos*, (*death*,) according to *his own* definition, as well as that of all the lexicons, means simply "*extinction of life*." And yet he relies on this word to prove his proposition—that "the punishment of the wicked will consist in the *eternal extinction of their being*!" This, certainly, is strange logic! If death is merely the extinction of *life*, it is not the extinction of *being*, even of the *body*, to say nothing about the spirit. For if it were, we could never see a corpse—the moment death took effect, the body would disappear,—would be extinguished—would go into non-existence; and there would be no necessity for coffin or grave; for there would be *nothing* to put into them! To say nothing about the spirit, the very fact that the *body* is in existence *after* death has taken its effect, and needs to be shrouded, confined and buried, demonstrates to our senses that death is not an extinction of being. This shows the utter shallowness and absurdity of my opponents reasoning.

He has made quite an effort to prove that *olethros* means "extinction of being." And well he might, for his whole argument depends upon it. It is the *only* word rendered "destruction" that is qualified by the adjective *eternal*, (*aiionios*,) and hence the desperate necessity he is under to make out that it means "extinction of being," in order to prove his proposition. But he has utterly failed; and, as a consequence, his whole theory falls to the ground.

The word *olethros* occurs but four times in the Bible, and in every instance it is used in the sense of conscious suffering, as the connection most clearly shows. In 1 Cor. 5: 5—it is applied to the "*punishment*" of a fornicator; and, as I have already shown, instead of annihilating him, it made him better—brought him to penitence and reformation. In the same connection, where it is associated with *aiionios*, and translated "everlasting destruction," (2 Thess. 1: 6-9) it is defined by the Apostle to mean "*tribulation*," which is an element of conscious suffering, and incompatible with annihilation. In 1 Thess. 5: 3—it is compared to the pains of child-birth. "For when they shall say peace and safety, then sudden *destruction* (*olethros*) cometh upon them, *as travail upon a woman with child*; and they shall not escape." In 1 Tim. 6: 9—it is defined by the phrase, "and *pierced themselves through with many sorrows*." These are all the instances in which the word occurs, and instead of sustaining my opponent's theory, it is directly opposed to it.

He has noticed my proof from Dan. 12: 2—"And many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." I claimed that the literal rendering of this passage from the Septuagint is "*shame and ignominy eternal*." But he contends that it is "eternal abhorrence," and quotes some authority on the subject. Now, I should like to know who it is that abhors. Can non-entities abhor? or is it God who abhors non-entities? Strange that He should eternally abhor that which has no existence! But the passage plainly teaches that the conscious emotion of "shame and ignominy" will exist in the minds of the wicked eternally.

I showed that, according to my opponent's theory, there can be no *degrees* of punishment. But to retaliate, he asks how can there be any upon my hypothesis? If all are punished *eternally*, how can some be

punished *more* than others? I answer, they can be punished with greater *severity*. It is not a matter of *time*, but of *intensity*. Some may suffer more during the *same* period than others; and some may suffer more during a *brief* space, than others will in a *long* period of time. Such is the case in this world. Here, for example, are two persons of equal ages; but one has suffered ten times as much as the other. And here, again, are two persons of *unequal* ages, and the younger of them has suffered more than the older. Some persons experience more pain and suffering during a few weeks or months than others do in a whole life-time. Hence, according to my position, there can be degrees of punishment; but according to the theory of my opponent, there cannot be: it is impossible; there are no degrees in annihilation! My opponent has virtually admitted this by denying that the Scriptures teach degrees of punishment. He never would deny this if he could reconcile the doctrine with his theory. But finding himself unable to reconcile it with his theory, he makes a clear sweep of the whole matter by denying in positive terms that the Bible teaches degrees of punishment. But this is rather a daring experiment! What will he do with such passages as these: "Who will render to every man according to his works." Are there no *degrees* in works? Do not some work harder, more faithfully, diligently, than others? And, on the other hand, do not some serve sin with greater diligence and assiduity than others? and are they not, consequently, more guilty and deserving of greater punishment? It violates all ideas of justice—it is contrary to Scripture, reason and common sense—that the *most* guilty and the *least* guilty should be punished *alike*. No man in his right mind can believe it. Nothing but the desperate necessity of supporting a theory could induce any man to take such a position. It contradicts the plainest teachings of the scripture. "He that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons with God." "For we must all appear before the judgment seat of Christ, that every one may receive for the things done in the body, according to that he hath done, whether it be good or bad." "And after thy hardness and impenitent heart treasurest up to thyself wrath against the day of wrath and revelation of the righteous judgment of God, who will render to every man according to his works."—"Behold I come quickly, and my reward is with me, to give to every man as his works shall be found." These scriptures plainly teach the doctrine of *degrees* of punishment, and hence my opponent's position cannot be true; for by his own admission there are no degrees in annihilation. Nay, more. I have proved beyond all contradiction that there is *no* punishment in annihilation; and can there be degrees of punishment in that which contains *no* punishment at all? It is impossible.

But the *great* mistake of my opponent, and the one that lies at the foundation of all his reasoning, and vitiates his whole theory, is *confounding* LIFE and EXISTENCE. These are by no means synonymous. The *eternal* life of the righteous is not *existence*; for they exist *before* they have it; and all who are not the children of God exist *without* it. The eternal life of the righteous is *conscious enjoyment*—it embraces the happiness of the future state—it is the *sum of the bliss of Heaven*. The eternal punishment of the wicked—which is the very opposite—is not non-existence; it is *conscious suffering*—it embraces all the wretchedness of the future state—it is the *sum of the misery of Hell*. It will be in "everlasting fire"—in "outer darkness, where there will be weeping and wailing and gnashing of teeth, where they shall see Abraham, Isaac, and Jacob, and all the prophets in the

Kingdom of God and they themselves *thrust out*." It will be in the "fire that never shall be quenched"—the "everlasting fire prepared for the devil and his angels"—"where *their worm dieth not* and the fire is not quenched." It will consist in "ignominy and shame eternal"—in "weeping and wailing and gnashing of teeth"—in "seeing Abraham, Isaac, and Jacob, and all the prophets in the Kingdom of God, and they themselves cast out"—in the gnawings of remorse and a guilty conscience, fitly represented by the "*worm that dieth not*, and the fire that *never shall be quenched*." According to Paul it will consist in "*Indignation, Wrath, Tribulation, Anguish*." And these will come "upon every *soul of man* that doeth evil, of the Jew first and also of the Gentile." When? "In the day when God will judge the secrets of men by Jesus Christ, according to my gospel."—These are the four elements of the punishment of the wicked—embracing all the details of *conscious suffering*, and my opponent can never reconcile them with his theory of non-existence. They are altogether incompatible with such a position.

My opponent has failed to redeem his promise, to show "that death is the highest kind of punishment." He has even failed to show that it is *any kind* of punishment except what is endured in *anticipation*, while the being is yet *conscious*. But that he has nothing to do with. "The punishment," according to his own showing, "does not *begin till the sinner is dead*."—And when he is dead he is annihilated: therefore he *can have no punishment*. If this is not a logical conclusion from his premises, I know not what is logical.

But I am done with the argument. I have shown in opposition to my opponent's theory that the punishment of the wicked will consist in *eternal conscious suffering*. I have shown you the wicked in conscious misery, *after* my opponent has them annihilated—*after* the old earth is burnt up, and the gehenna fire in which they are "*utterly consumed*" has become extinct—"weeping, and wailing, and gnashing their teeth, and *seeing* Abraham, Isaac, and Jacob, and all the prophets in the Kingdom of God, and they themselves *thrust out*." I have shown you the wicked—the "dogs, and the sorcerers, and the idolaters, and the whoremongers, and the murderers, and whosoever loveth and maketh a lie"—outside of the New Jerusalem *after they are all annihilated* according to my opponent. Hence his position must be false; for it is in *point-blank* opposition to these *facts*. [Here the President notified Mr. Clayton that his time had expired. Mr. Clayton then said:] The discussion is now closed. I have endeavored in my part of it to be governed by the word of God; and have spoken my honest sentiments, as I expect to give account in the day of judgment. I thank you, my friends, for your kind attention, and hope that we may all meet in Heaven.

I now move a vote of thanks to Judge Palmer for the able manner in which he has presided over this discussion.

MR. GRANT.—I second the motion.

The motion was then put and adopted unanimously, when the meeting adjourned.

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